

J. W. Miller
See Notices on the back.

THE
Religious Monitor,
OR
EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

No. 3.

AUGUST, 1827.

VOL. IV.

CONTENTS.

ORIGINAL COMMUNICATIONS.				
False Maxims,	97	Ceylon,	141	
An Act for a Fast,	102	Juggernaut,	Ib.	
SELECTIONS.				
Extracts from Mason's Remains,	107	Jewish Synagogue,	Ib.	
Martin Luther's modest account of himself, (concluded from page 69.)	108	A liberal offer in the West,	142	
On the evil of Novel Reading,	113	VIEW OF PUBLIC AFFAIRS.		
The Christian Education of Children.—Essay II.	132	Europe.—Britain—France—Spain—Portugal—Russia—Turkey—Greece,	Ib.	
SELECT RELIGIOUS INTELLIGENCE.				
The Presbyterian Church,	136	Asia,	143	
Religious instructions in a Prison,	137	Africa,	Ib.	
The Reformation in Ireland,	Ib.	America.—Brazil and Buenos Ayres—Mexico—Colombia, Gautimala—United States,	Ib.	
Donations to the Missionary Fund of the Associate Synod,	140	The Pirates,	144	
		Singular circumstance,	Ib.	

Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ.

JUDE, 4.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

ALBANY:

PRINTED AND PUBLISHED BY WEBSTER AND WOOD,
NO. 71 STATE-STREET.

Two sheets—48 pages 12 mo.



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Original Communications.

For the Religious Monitor.

FALSE MAXIMS.

That true religion is now at a low ebb in the Church generally, is a fact, that, I believe, will be admitted and deplored by the judicious and reflecting, every where. While we hear from time to time, both from the pulpit and from the press, of Revivals of religion, such as have not been since the days of the Apostles—Revivals, such as our fathers in the days of Reformation were not privileged to witness—Revivals, which many suppose to be the immediate harbingers of the latter-day glory—yet those who have understanding of the times, will be well aware that the present time is strikingly marked with ignorance, secret infidelity, careless indifference, slighting of God's word, and neglect of Christian duties. Many, and greatly varied, are the causes which have produced, and which tend to perpetuate this state of things. My design at present is to call the attention of your readers to one of the most fertile of these causes, viz—the operation of *false maxims* in religion on the hearts and lives of its professors. Nothing has a more powerful tendency to “turn away men's ears from the truth,” than these; and nothing furnishes a more decisive evidence of the low state of religion, than their general prevalence. To enumerate the whole of these maxims, would be an almost endless task. Nor would it comport with the brevity necessary in essays of this kind, to enter into a minute and extended discussion of their merits. I will, then, confine my attention to a few of the most prominent, and endeavour as briefly as possible to expose their fallacy, and point out their danger.

The first of these false maxims to which I invite the attention of your readers, is the following, viz—that *particular truths of God's word, are not of very much importance.* It is no unusual

thing to meet with professed Christians, who will acknowledge that such and such things are truths taught in God's word; but they are among the minutiae of Divine Revelation, the mint, anise, and cumin of gospel truth; and therefore we may safely overlook them, nor is it worth while to contend about them.—One of the great evils of this maxim is, that no limits can be set to its operation. Every individual will form his own estimate of what is important, and what is not, according to his particular circumstances, temptations, or prejudices. And surely if I take such liberty with the truth of God myself, I cannot with any show of consistency refuse the same liberty to another, even although I may be convinced that he has extended the principle to something which I consider of vital importance. It is also to be observed, that when once this maxim is imbibed, and for some time cherished, its operation will become more extensive than at first; so that many things will at last appear to us very trivial and unimportant, that were formerly viewed by us as of great moment. But the true character of the maxim in question, will appear from the following brief and plain remarks.

1st. It makes a distinction which God's word does not authorize. No part of revealed truth is there represented as unimportant. The very fact of any thing being revealed, proves that God views it as of importance. And shall we dare to set up our folly in opposition to his wisdom? Shall we presume to say that the all-wise God has thought any thing worth his while to make known to us, which is indeed unimportant? Yet such is the spirit of the sentiment in question. It is freely granted that one part of Divine truth may stand higher in the scale of relative importance, than another. Some truths are corner or foundation stones, which if removed, the whole fabric will totter to the ground. Others are intended rather to embellish and adorn the edifice; but each is necessary to the perfection of the whole; and let none be so presumptuous as to say, that the Divine Architect has laid one stone unnecessary or out of place. Perhaps no distinction is more fashionable at the present day, than that which divides the truths of God's word into essential and non-essential. Fashionable, however, as it is, we are fully warranted in saying, that it is glaringly useless and greatly mischievous. It is *useless*, because it is impossible to draw the line between the one class and the other; and therefore it cannot be applied to any practical purpose. It is *mischievous*, because it leads men to conclude that provided they know, and profess, and maintain the great bulwarks or outlines of Christianity, it is sufficient, though they should give the rest to the winds.

2d. It argues a spirit of disregard to God's authority. Were the Divine authority duly regarded, men would venerate and prize whatever has the stamp of this authority upon it, whether great or small. The primary and fundamental enquiry with the consistent Christian will be, not whether such a matter be important or not, but whether it be one of the truths which God has seen fit to reveal. In this respect the faith and practice of the Christian harmonize. While the latter regards the authority of God commanding, the former regards the authority of God revealing. To the one as well as to the other, we may apply what is said by the apostle James, "He that offends in one point, is guilty of all." Because the same spirit which leads to overlook or disregard one item of known or acknowledged truth, would lead to disregard the Divine authority in any thing else, were the temptation presented.

3d. It is to be remembered, that we are very inadequate judges of what is important and what is not. This belongs to infinite wisdom alone. We are as much out of our sphere, when we attempt to sit in judgment on the relative importance of Divine truth, as the fly in forming an estimate of the beauties and proportions of architecture. And perhaps when the Christian reaches the world of light, when he shall see as he is seen, and know as he is known, some of those things in the sphere of truth, which have been most lightly esteemed here, will be found by him to possess a magnitude and a glory, equalling, if not surpassing some other things, which claimed and obtained a greater share of his regard.

4th. Let it also be observed, that particular truths are not at all times and in all places of the same importance. Whether men will attend to it or not, there is such a thing as the *present* truth. A gospel truth may derive a kind of adventitious importance from the very circumstance of its being assailed, despised, or overlooked; just as a particular fact in the testimony of a witness may derive a great importance from its being opposed or denied by other witnesses. The present truth, then, (that is, those parts of the truth which claim the principal attention of God's people,) is not always and in all places the same; but varies with the state of the Church. Nor is it always to be determined by its own native magnitude in the scale; but by its being overlooked, neglected, or opposed. Accordingly, it is promised that when Zion's glory shall shine in the latter days, particular regard shall be paid by her sons to matters which have formerly been despised or overlooked. Such seems to be the spirit of the prediction in Psalm cii. 13, 14. "Thou shalt arise, and have

mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof.

5th. Finally, there is a very intimate connection among all the parts of Divine truth, which attaches importance to every part. God's word is one great and harmonious whole, all the parts of which are connected together, like the links of a well-formed chain; and if one part is lost or out of place, the whole will be proportionally deranged. The consequence of this connection is, that if one item of truth be disregarded or lost, others will be, at least, in danger. The progress of individuals, and of the Church collectively, in error, at different times, is a sufficient proof of this. And this is precisely Satan's policy. He will hardly attempt to shock the mind by assailing a fundamental truth at first. In doing so, there he might be danger of his overshooting his own mark. He proceeds more covertly. One small departure is a light matter. Another equally light succeeds.—And thus he gradually and imperceptibly gains his point. Add to all this the consideration, that God in righteous judgment furnishes indifference to his truth, by leaving men to additional blindness and more deadly error. See 2 Thess. ii. 10—12.

A second false maxim extensively prevalent is this, that *provided men are sincere, it matters little what they know, or believe, or profess.* It is a fact which will not be disputed, that this sentiment is entertained and avowed by many in the Church, and something very nearly akin to it is frequently emitted both from the pulpit and from the press. And there is reason to believe that it is often acted upon when it is neither avowed by the lips, nor well defined in the mind. Under its influence many a poor thoughtless sinner is bolstered up in ignorance and error, and goes down to the grave with a lie in his right hand. Under its operation men either make no profession at all, or make such a profession as caprice or convenience dictates, without enquiring whether they are espousing the cause of God or not. Under its influence professors live at ease in their consciences, ignorant of their own creed and that of others; and thus there is danger of the truth perishing from the earth. Such at least would be the danger, were it not for the faithfulness of the Church's Head, pledged for its preservation. I may add, that the spurious charity and liberality of the present day either originate in this manner, or are fostered and cherished by it. Let us, then, endeavour to ascertain its true character.

And, 1st. It involves a very absurd supposition, viz.:—that men may be truly sincere, and yet indifferent to the truth of God. It

is granted that the heart may be sincere where there is much darkness, much unbelief, much error remaining. But this cannot be the case where the darkness is loved, where the unbelief is cherished, where the error is fondly hugged. Strange sincerity indeed! What! a sincere believer, who takes no pains to know the truth! A sincere lover of Christ, who regards not his authority! A sincere servant of God, who loves not, and examines not his word! A sincere witness for Christ, who cares not whether he testify truth or falsehood! Away with such inconsistencies. They carry their own confutation along with them. There may be sincerity where there are many weaknesses and defects; but where the heart is indeed sincere, there will be a desire producing an effort to know the true ways of the Lord.

2d. The maxim in question not only involves absurdity, but infidelity. It is an infidel sentiment, because it goes to emancipate men from the authority of God, and to place their faith under no other rule than that of their own wandering imaginations, or erring consciences. Protestants have always said that "God alone is Lord of the conscience;" but this sentiment de-thrones God, and says, that conscience has no Lord. Again—it is an infidel sentiment, because it would render the Bible entirely useless as a rule of faith; for if one sentiment or system of belief be as good and safe as another, where is the use of any Revelation on the subject? It is manifest that there is none. Such a sentiment, therefore, in the mouth of the infidel would be quite appropriate; but in the mouth of the professed Christian, it is sadly out of place.

3d. This maxim will sanction the greatest absurdities that have ever been believed, and the most atrocious abominations that have ever been perpetrated. Saul of Tarsus "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." Saul, then, was sincere. And this maxim would say that he was perfectly right in persecuting Christians to the death. The Saviour forewarns his disciples that the time was coming when whosoever should kill them would think that he was doing God service. Upon the principle of this maxim these persecutors were perfectly right, and God accepted the blood of his saints shed by them, as a pleasing sacrifice. The superstitious Catholic, in his worship of images—the follower of Mahomet, in his furious zeal for the cause of the false prophet—the Hindoo devotee, in his self-immolation under the car of Juggernaut—all may be sincere. Of this there can be no doubt, when we consider the practical efforts and sacrifices by which their sincerity is attested. And are, we then, to conclude that all these are just

as acceptable worshippers of God, as the man who is taught by his Spirit through his word, and who worships and serves a God in Christ in knowledge, sincerity, and truth? Let it not be said that this is straining the position to an extent that it will not bear. I admit, that when the position is laid down it may not be *meant* to extend it thus far. But this is the native conclusion to which it leads us, and we must give it up as totally false and worthless, unless we are prepared to follow it to all extremes.—Nor let it be said that the principle is only intended to apply to those systems and professions in the Christian Church, which are distinguished only by shades of difference. Be it so. And if these shades of difference have no concern with the truth, or cause of God—if they are matters in which God's word has never given any verdict, either in its letter or in its spirit—then I will heartily concur in the truth of the maxim. But if they are matters in which the authority of God is interposed—matters that concern the purity or integrity of his cause, although they may be in themselves things of minor importance—then all the objections specified above apply to the maxim with unabated force, and will continue to do so, as long as the Lord of our consciences has made it our duty to examine, and know, and believe, and profess, and reduce to practice, whatever he has thought fit to reveal.

Lest I should tire your patience, and occupy too much of your paper, I will take my leave of your readers for the present intending (*Deo volente*) to resume the subject when opportunity shall serve.

Yours,

PHILAETHES.

For the Religious Monitor.

AN ACT FOR A FAST,

Passed by the Associate Synod, in Pittsburgh, May, 1827.

The Associate Synod again call on the congregations under their care to unite in the exercises of confession, prayer, and fasting.

Though we may not have new causes for fasting which were never before noticed, yet if former causes remain, our obligations to this duty are increased, instead of diminished. By her public fasts and confessions, the Church should testify against prevailing sins, warn offenders, endeavour to edify her members, to promote reformation, and to prove her love and obedience to her Lord and King, who requires her to witness that *he is God*. Every act of disobedience, every denial, or rejection of Divine

authority in doctrine or practice, is a virtual denial of the Lord; and our testimony should be adapted to the opposition made to his authority and government. In giving this testimony, we should mourn for the sins of the world around, of the Church in general, and of our church in particular. It is false to suppose that we are disinterested spectators of the sins of others: the child of God, conformed to his Redeemer, will "sigh and cry for all the abominations done in the midst of the land." Nothing but approval of sin, or, at least, want of zeal and love, and want of that hatred of sin which characterizes the believer, can account for our silence and impenitence when iniquity prevails.

Though our country boasts the Christian name, yet the Christian religion receives but little honour or support by either the profession or the practice of the greater part of the inhabitants: the great majority make no profession of the name of Christ, and by their practice declare that they "walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." To evince the truth of these statements, it might be sufficient to remind you of some sins under which our country groans; such as murder, oppression, injustice, falsehood, slander, intemperance, uncleanness, profanity, infidelity. Such sins demand our mourning and humiliation. To some of these permit us to call your attention more particularly. Duelling, a species of highly aggravated murder, is frequent. The duellist, wantonly trifling with human life, contemns Jehovah's sovereignty over his creatures, and obedient to malignant and selfish passions, and scorning responsibility, he defies the awful justice of God. This vestige of ancient barbarity, is rebellion against the *revealed* will of God, and trampling on civil order, it threatens to reduce society under the total sway of lawless passions. Involuntary slavery still continues in our country, in opposition to the laws of humanity and justice, and demands retribution from a righteous sovereign, who will avenge the oppressed. This sin is peculiarly aggravated, where we have not only the light of the gospel, but natural rights clearly defined and peculiarly enjoyed. Various species of profanity abound, and call for humiliation. The name of God is profaned, though tacitly, yet awfully, by lotteries; a mode of profanity, popular, prevailing, and, in many places, established by law: lotteries, not to decide important matters otherwise difficult, or impossible, but to obtain what properly belongs to the sphere of ordinary business to accomplish. The whole tendency of this measure is to gratify the covetous, and to rouse into more active operation the lawless desires of the human heart after wealth. In this case, the holy

name of God is without reverence invoked; a wanton appeal is made to him to prosper those desires which his law forbids, and made by those who seldom bow a knee in humble prayer, and seldom acknowledge his laws, or his providence. Freemasonry also furnishes a ground for mourning, on account of the profanity which it involves. In this society, the "word of God, which he has magnified above all his name," is abused and profaned, by applying it to frivolous ceremonies, which were never intended in the passages applied. A *rash* and *unscriptural* oath is necessary to membership. The oath is *rash*, as an engagement of secrecy, fidelity and support to what is unknown, or, at most, only conjectured: it is therefore *unscriptural*, because not taken *in judgment*. Jer. iv. 2. The principles of this society are at war with the spirit of Christianity, by not only placing its obligations on a level with those of church fellowship, but making them entirely paramount. Gal. vi. 10. The name of God is also profaned in our country, by contemptuous oaths and imprecations, by perjuries, by the superstitious kissing of the gospels, instead of the scriptural appeal to God, by the carelessness with which even lawful oaths are taken and administered, and by the abuse of the word of God and his ordinances. Should not the *land tremble*, when the great and dreadful name of the Lord our God is profaned, his holiness mocked, and his justice defied, by the creatures of his hand, the dependants on his bounty, and the objects of his patience? Infidelity abounds as the cause of these and other evils: infidelity, denying the being of a God, denying his word, denying his providence, on which we depend for all our enjoyments, and by which all our destinies are directed. But infidelity reigns in various forms, even where the word of God is formally acknowledged; and to this source we may trace many evils prevalent, such as the neglect of the Sabbath, and the total or partial employment of the day in worldly business, in sports and worldly visits: the refusal of the greater part to profess the name of Christ, and to acknowledge their allegiance to him; virtually saying with Pharaoh, "who is the Lord, that I should obey his voice?" The common neglect of the religious education of children, and the care to form their principles and manners as though man's highest destiny were the world's honours, wealth and pleasures: the ingratitude of the greater part, who richly enjoy life's necessities and comforts, but refuse to acknowledge their dependence on the Giver: who boast of their civil liberties, and honour their fathers who bled and died in obtaining them; but pass in silence the name of the Lord who gave the deliverance; who reap many benefits of the true religion, in light, liberty and civilization, but

count the gospel and its institutions a burden. "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands."

But if these sins are offensive to God when committed by the world, how much more, when found in his professed Church !— " You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Within the pale of the Church are found most of the sins enumerated, and found frequently unreproved, or inefficiently censured. Pastors thus become unfaithful to God and to the souls of men; and the Church betrays her trust. By professors of religion public ordinances are neglected for the most trifling causes; and when attended, they are abused to the gratification of curiosity. Thus our responsibility is forgotten, Christ and his gifts are despised, and our spiritual food is rejected. Heads of families, conforming to the world, neglect to train up their children in the fear of the Lord, leaving them an easy prey to error and worldly seductions, breaking their vows, cutting off the hope of the Church, and giving, in the rising age, large accessions to the cause of error, irreligion and infidelity. Many in the professed Church, have totally denied their covenant engagements to God, entered into by their forefathers, and refused to fulfil them. In accordance with this, they have corrupted their forms of sound words, or laid them aside; or while they formally acknowledge them, they make no use of them for warning the sinner, or for preserving the purity and order of the Church of Christ. Hence the prevalence of error in churches once sound; apostacies, under the forms of Arian, Unitarian, Arminian, and Hopkinsian errors; defections from the instituted worship and ordinances of God, "after the commandments and doctrines of men, which have a show of wisdom in will-worship." Hence that indifference, which many show, for even those truths which they profess to believe; the hatred and contempt of a scriptural testimony for truth; the false maxims adopted by many as their rules of religious conduct and opinion, instead of the authority of scripture, and in contrariety to it; and the unscriptural terms of church communion, held under the pretext of Christian charity and peace. These things are destroying the purity of the Church, bringing the truth into contempt, and preventing its instrumentality in conversion and sanctification; and their fruits are visible in the prevailing ignorance of those truths, and inexperience of those exercises which are necessary to our hope and comfort at death.

But while we recount these sins of the world, and of the professed Church of Christ, we are called to humiliation for our own participation in them. When the world has tempted, we have too often yielded, and so laid down our testimony which we had vowed to maintain against its principles and practices. We have been guilty of many defects in maintaining the cause of God. A testimony for truth is too little known among us, and too little regarded. Notwithstanding all our obligations from the word of God, from the example, and the covenants of our forefathers, from the privileges of a pure profession, and from our own engagement to maintain a testimony for truth; notwithstanding the urgent necessity for such testimony, on account of the prevalence of error, innovation and indifference; notwithstanding the Lord's threatening to withdraw from his Church, and leave her to perish in her apostacy; notwithstanding the danger that the rising age may conform to the world, deny the Lord and his cause, and perish in ignorance of the truth; yet much insensibility to these obligations prevails, much indifference respecting them, much disposition to temporize through fear or shame, and when convenient to deny, or leave that testimony which we once acknowledged, and which, perhaps, we still believe. Do we not, by such a disposition, say, that we have not tasted the sweetness, nor felt the power of Divine truth on our hearts; that the authority of God requiring our testimony is of little weight; that we prefer our wisdom to his, and our convenience and present comfort, to his glory? By such a disposition we show but little gratitude to God for our gospel privileges, and give much evidence that we account the purity of his law and ordinances a burden. Let us be humbled for our own sins, and those of the land. Let us renew our acknowledgments and supplications at a throne of grace, and return to the Lord with full purpose of obedience, mourning on account of our conformity to the world, in blindness, unbelief, ingratitude, want of love to God, coldness in his cause, and disobedience to his law; resolving in the strength of Divine grace, that though the world tempt us to apostacy, we will "walk worthy of the vocation wherewith we are called." Let us beseech the Lord to return to his heritage; to revive his work; to pour out his Spirit for promoting the knowledge of his will, love to his truth, reverence for his authority, and obedience to his laws and institutions: that he would give pastors to his Church *after his own heart*, and bless his ordinances of grace where enjoyed, and send them to those yet destitute: that he would bless a testimony for truth; give it success in promoting knowledge, piety and union in the Church.

of Christ, and raise many to maintain it; that the "watchmen may lift up the voice, and with the voice together sing;" that for this purpose, "they may see eye to eye when the Lord shall bring again Zion."

Selections.

From Mason's Select Remains.

OF GOD.

That there is a God, may be proved by considering the manner of propagation of mankind by generation. Thus—*First*, There must have been *one first man*. *Second*, This first man must have had some *Maker*. *Third*, This Maker of him must himself be *unmade*. Therefore, *Fourth*, there must have been eternally some *unmade Being*; and that is God.

We may truly conceive of God, though we cannot *fully* conceive of him. We may have right apprehension of him, though not an exact comprehension of him.

Then our conceptions of God's attributes are carnal, when our high thoughts of one, give us low thoughts of another.

His goodness makes his majesty amiable, and his majesty makes his goodness wonderful. His love is not abated by his greatness, nor his greatness by his love. His holiness hinders him not from dwelling with the *poor in spirit*.

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.

God deals with his servants not as a passionate Master, but as a compassionate Father.

What pleaseth God, should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

God takes notice of every particular man, as if there were none else; and yet takes notice of all, as if they were but one man.

God repented that he *made* man, but never repented that he *redeemed* man.

We cannot live *naturally* without God; how then can we live *happily* without him?

We may know what God intends *for* us, by what he hath wrought *in* us.

They that have God for their God have angels for their guard.

Many have lost *for* God, but none have lost *by* God. If they have lost *in* temporals, they have been eternal gainers. Matt. xix. 29.

This is a sure rule:—God never takes any thing from his people, but he gives them something better in the stead of it.

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

A man may be a worshipper of the true God, and yet not a true worshipper of God.

The *lowest reverence* is due to the *highest Majesty*.

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.

All creatures are as nothing compared with God, and absolutely nothing without God.

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF.

[Concluded from p. 69.]

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A. D. 1519, in the month of February, Maximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage, and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciulus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome, far beyond all that they feared or hoped.—Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honour intended for him, and even turned it into ridicule; so that the Romanists were

obliged to desist also from attempts of this sort to deceive so wise a prince. Under his protection the gospel made a happy progress, and was widely propagated. His example also powerfully influenced many others, who, knowing that he was a most wise and discerning prince, were persuaded that he would never consent to cherish and defend heresy or heretical men: which thing brought great detriment to the papacy.

In this same year, a disputation was held at Leipsick, to which Eckius challenged Carlstad and myself; but I was unable by any letters, to obtain a safe-conduct from duke George, so that I attended not as a disputant, but as a spectator; for I entered Leipsick under the protection of the public faith which had been given to Carlstad. But what prevented my obtaining a safe-conduct I never learned, for I had no reason to believe that duke George was peculiarly inimical to me. Eckius came to me at the inn, and said, he understood that I declined disputing. I answered, how could I dispute, since I was unable to obtain a safe-conduct from duke George. He said, "If I cannot dispute with *you* I will not with Carlstad; for I have come hither to dispute with *you*; what if I should obtain a safe-conduct for you? will you dispute with me?" Procure it, said I, and it shall be done. He went away, and in a short time a safe-conduct was delivered to me, and permission to dispute. Eckius pursued this course, because he perceived, that in this disputation, he could acquire great honour and favour with the pope, since I had denied that he was head of the church by divine right. Here there appeared to be a fine field open before him, not only of flattering the pope and meriting his favour, but of overwhelming me with hatred and envy. And through the whole disputation he aimed at these objects; but he was neither able to establish his own positions, nor to refute mine. At dinner, duke George addressing Eckius and me, said, "whether he is pope by human or divine right, *he is pope*," which, unless he had been somewhat moved by the arguments which I used, he never would have spoken. However, his public approbation was given to Eckius alone. And here see, in my case, how difficult it is, for men immersed in errors, to emerge and struggle into the light; especially when error is strengthened by the example of the whole world, and by inveterate custom; for, according to the proverb, "it is difficult to relinquish old customs, for custom is a second nature." And how true is that saying of Augustine, "if custom be not resisted, it will become necessity." At that time I had read the scriptures much in public and private, and had been for seven years a teacher of others; so that I had almost the whole contents of the Bible in my mem-

ory, and had, moreover, drunk in some beginnings of the true knowledge and faith of Christ, so as to know that we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publicly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

The golden rose, already mentioned, was sent to the elector, by MILTITZ, who treated much with me respecting a reconciliation with the pope. He had brought with him seventy handbills,* in order that he might set up one in each town and village on his return to Rome, if the elector should deliver me up to him, as the pope requested. But he let out the secret in conversation with me; for he said, "O Martin, I had supposed that you were an old theologian, who managed these disputationes sitting by your fire-side; but I now find that you are strong, and in the vigour of life. If I had twenty-five thousand armed men, I do not believe that I should be able to take you to Rome; for through the whole of my long journey I explored the sentiments of the people, and I found that where there was one in favour of the pope, there were three against him." And what was ridiculous enough, when at the inns, he inquired of the women and maids, what they thought of the *Roman seat*. They knowing nothing of the meaning of the term, and supposing that he was speaking of common domestic seats, answered—what do we know of the kind of seats they have at Rome, whether they are of wood or of stone?

He begged of me that I would study the things which make for peace, and promised that he would use his influence with the pope, that he should do the same. I answered him, that I was most ready to do every thing which I could do with a safe conscience, and without compromitting the truth, to promote peace, of which I was most earnestly desirous: and I assured him that I

**Brevia Apostolica*. Milner says he brought 70 soldiers

had not entered voluntarily into these contentions, but had been compelled by necessity to act the part which I had done; and that I did not think that I had exposed myself to any just censure.

Before his departure, he called before him John Tetzel, the first author of this tragedy, and so scourged him with reproofs and threats, that he actually broke the spirit of a man who had before been terrible to every body, and was a disclaimer who could not be intimidated; but from this time, he pined away, worn out with grief and dejection. When I knew his situation, I addressed to him a kind letter of consolation, and exhorted him to keep up his spirits, and not suffer himself to be disturbed on account of what had happened to me. He died, however, wounded in conscience, and full of indignation against the pope.

If the archbishop of Mentz had listened to my remonstrance; or if the pope had not so raged against me, and condemned me without a hearing;—If he had adopted the same course which the emperor Charles pursued afterwards, though then too late:—If he had taken effectual measures to repress the audacity of Tetzel, the affair would never have eventuated in such a state of tumult. The original fault was undoubtedly in the Archbishop, who by his wisdom and cunning deceived himself; for his design was to suppress my doctrine, and secure the money gained by the sale of indulgences. But soon all counsels and endeavours were found to be in vain. The LORD watched over these events, and had resolved to judge the people. If they had succeeded in taking my life, it would not have answered their purpose: indeed, I am persuaded that it would have been worse for them than it now is, and some of their most discerning men are convinced of the truth of what I say.

In this same year, (1519) I returned to the interpretation of the Psalms: but thinking that I should become more experienced in this business, if I should first expound the Epistles to the Romans, Galatians, and Hebrews, I undertook in my lectures to go over these books of Scripture. Above all, I was seized with a wonderful ardour to understand Paul's Epistle to the Romans. But before this time, my efforts had been entirely unsuccessful; not owing to the existence of cold blood about the heart, but to one single phrase in the beginning of the epistle, *the righteousness of God is revealed from heaven*: for I hated this word *righteousness*; the only thing I had been taught of the righteousness or justice of God, was, that it was either *formal* or *active*; that is, the attribute by which God is just in himself, or by which he punishes the wicked. But although I had lived an irreprehensible life as a monk, yet my conscience was ill at ease; nor could I place conf-

dence in my own *satisfactions*; therefore, as I said, I did not love; yea I hated God, considered as clothed with vindictory justice: and if not with secret blasphemy, yet certainly with great murmuring, I opposed myself to God—saying within myself, “as if it was not enough to doom miserable sinners to eternal perdition on account of original and actual sin against the law, does he now add to their misery in the gospel, by there revealing his justice also?” In this manner did I rage, goaded by guilty conscience. However, I applied myself most earnestly to find out what the apostle meant by these words. And whilst day and night I was occupied in studying this passage, with the context, God had compassion on me; for now I began to perceive, that by the word *righteousness*, in this place, was meant, *that* by which a merciful God by faith justifies the sinner; for it is immediately added, “as it is written, *the just shall live by faith*;” and this is the righteousness which is revealed in the gospel. Upon this, I seemed to myself to have become a new man, and to have entered, with open gates, into paradise itself. Henceforth, the whole scripture appeared to me in a new light. Immediately I ran over the whole Bible, as far as my memory enabled me, collecting all the passages which were analogous to this, or in which there was a similar form of expression; such as *the work of God*, for what he works in us;—*the power of God*, for the strength communicated to us;—*the wisdom of God*, for the wisdom with which we are endued: and so of *the salvation of God*, *the glory of God*, &c. Now, by how much I hated the phrase *righteousness of God* before, by so much did I now love and extol it, as the sweetest of all words to me; so that that passage of Paul was to me like the gate of Heaven.

Afterwards, I read Augustine’s treatise concerning THE LETTER AND SPIRIT, where, beyond my hope, I found that he interpreted *the righteousness of God* in the same way, as being that with which God endues us when he justifies us. And although the view which he takes of the subject is imperfect, and although he does not clearly explain the subject of imputation, yet I was rejoiced to find him teaching, that *the righteousness of God* was that by which we are justified.

Having now received fresh strength and courage, I betook myself again to expounding the Psalms, and the work would have grown into a large commentary, had I not been interrupted by a summons from the Emperor Charles V. to meet the diet about to convene at Worms, the following year; by which I was compelled to relinquish the work which I had undertaken.

I have given this narrative, good reader, that if you should think of reading these *opuscula* of mine, you may be mindful that I am one of those whose proficiency has arisen from writing and teaching, and not of those who, without effort, suddenly become great; who without labour, without trials, without experience, as it were, with one glance, exhaust the whole meaning of the scriptures.

The controversy concerning indulgences went on through the years 1520 and 1521. Afterwards followed the Sacramentarian and Anabaptist disputes, concerning which I may have occasion to speak in another place.

Reader, farewell in the Lord, pray for the increase of the word, and against Satan, who is malignant and powerful, and now also most furious and cruel, knowing that he has but a short time, and that the kingdom of the pope is in danger. And may God confirm in us that which he hath wrought, and perfect in us the work which he hath begun, to his own glory. Amen.

March 5th, A. D. 1545.

ON THE EVIL OF NOVEL READING.

The following excellent paper on the prevalent evil of novel reading, forms the second part of a Review of the *Pirate*, one of the popular and far-famed *Waverley* novels, which appeared in the *London Christian Observer*, for 1822. While it is written in a very engaging style, it must be allowed to exhibit just views on this subject. We feel that no apology is necessary for giving it to our readers; and though long, we are not willing to divide it.

In our last Number we stated our intention of entering, somewhat at large, into a view of the evils which appear to us to flow from a habit of trifling reading, particularly in the line of fictitious narrative. In order fairly to meet the case, we divided works of imagination—not very logically perhaps, but conveniently for our purpose—into three classes; namely, those which are written with an obviously *bad* intention; those which are written with *no* definite intention at all, except fame or profit to the author and amusement to the reader; and those which are written with a positively *good* intention. The first class we dismissed in a few words, as too palpably evil to require an argumentative reprehension. The second class seemed to deserve a more lengthened discussion; and to furnish a basis for our remarks, we selected, as a somewhat favourable specimen, the tales of the unknown author of *Waverley*; and had proceeded so far in our plan as to give an outline of “*The Pirate*,” with extracts —this being his last production, and though inferior to several

10*

which have preceded it in literary merit, yet presenting a fair sample of the moral qualities of his novels.

Now we do not hesitate to say, that even were no novel more exceptionable than the *Pirate*, or than *Waverley*, or *Kenilworth*, or any other of these tales, the effect of habitually indulging in the perusal of such works would be decidedly injurious; and we purpose to fortify our remarks by a specification of some of the evils which appear to us naturally to result from this habit. We should however premise, that though we have selected the *Waverley Novels* as a sort of standard by which to try the question at issue, and have thus taken ground much less favourable to our own views than if we had extended our view to the general trash of the circulating library; we shall not so strictly confine our remarks, as not occasionally to urge arguments which may not apply, at least in their full force, to the writings immediately under our consideration; a warning which we think it but fair to give, lest we should seem to impute to the author of *Waverley* faults with which he is not chargeable. Our readers, therefore, in justice both to the author and to us, will make the necessary abatements in the application of our strictures to his particular case.

The first objection which presses upon our attention in regard to the habit of novel reading, is the *INJURIOUS excitement* which it tends to produce. And here let it be kept in mind, that the works of fictitious narrative to which our observations are meant to apply, are those which are written with no definite views, except of fame or profit to the author, or of amusement to the reader. Now, works of this description may differ widely in their degrees of morality, or immorality; but one property is common to almost all of them, that they are intended to be stimulating.—If they fail in this, it is generally the author's misfortune, and not his purpose. He intends his work to be irresistible in arresting the imagination, and absorbing, for the time, every faculty of the mind, and every affection of the heart. If his readers can contentedly eat, drink, sleep, study, or pray, from the time they commence his narrative, till they have followed the vicissitudes of his hero or heroine to their conclusion, it is so much detracted from the potency of his genius. He wishes his spell to be inextricable: his ideal world is to cast into the shade all the tame realities of this visible sphere: joy and sorrow, health and duty, are all to be forgotten, while, following the mazes of the artist's fancy, the enchanted reader plies the volume by the ray of the sickly taper into the darkest watches of midnight. We do not aver that every novel is thus alluring; but this is only to say that

every novel is not written by a Richardson, a Burney, a Ratcliffe, or by the author of Waverley. What is called a "good" novel, and what for that very reason perhaps we ought to call a "bad" one, certainly *approaches* this standard of excellence. It introduces its reader to a new world; it rivets his attention by an artfully adjusted series of incidents, and a highly-wrought description of characters; stimulating the feelings and the curiosity in so powerful a manner, as, for the time, to render almost every thing else uninteresting in the comparison. The excitement may be more or less injurious in *its character*, or in *its intensity*, or in *its duration*. In many novels, *the character* or quality, so to speak, of the excitement, is of a decidedly exceptionable kind: they add fuel to the flame of passions which we are bound to mortify and subdue; they lead the reader to the margin of temptation, and too often precipitate him over the brink. We shall not complain very seriously of the Waverley Tales in *this* respect; for the excitement they cause is not for the most part strictly that of the passions. But still an *intense* excitement of *long duration*, even if not positively vicious, is generally hurtful in its effects. It enervates the mind; it generates a sickliness of fancy; and it renders the ordinary affairs of life insipid. Should it be objected, that this argument, if allowed at all, would go much too far; that it would banish music, and poetry, and all works of imagination, and many of the severer sciences themselves, since all these cause *excitement*; it may be replied, that it would certainly go *so far* as to restrict these within due bounds, where they are matters of mere recreation:—where they are matters of business, they do not come fairly within the scope of the present discussion. We admit that a mathematical treatise may create as long and powerfully sustained an interest as a novel; and that the excitement will be injurious, if it cause a person to neglect any duty of life for its gratification. But then there are many qualifications in the one case, which do not apply to the other. For example, the interest excited by the Principia of Newton, is not of an impassioned character: it may indeed, like a novel, so arrest the mind as to cause the student to neglect the claims of business, or devotion, or health itself; but it does not minister to any corrupt appetite, which is more than can be said of *most* novels: nor is such a course of reading open to various other important objections, which we shall have to urge against an inordinate indulgence in works of fiction. Again; the faculties called into exercise by severe study, are of a very different nature to those which are stimulated by novel reading; nor is the vigour of the mind impaired, but on the contrary increased, by such an appli-

cation of its powers. Besides which, the one may be an affair of business; whereas the other can only be at best a recreation. A Cambridge wrangler, we allow, may be as much engrossed by his pursuits, as a novel reader; but the one is engrossed in his proper calling, the other for no assignable good end or purpose whatever. If a clergyman in active duty, as a mere amusement, were to give up his mind to the same degree of mathematical study as he might lawfully do when a college student, he would doubtless be open to a part of the charge which we are urging against novel reading: he would find his studies entrenching on his public labours, and would shrink perhaps from the ordinary calls of his duty to indulge in these pleasures of intellect. There would however still be many degrees of difference in the two cases; though in both the claims of a family, or a parish, might be neglected in the intoxication of habitual mental excitement.

Our argument, however, is by no means intended to go so far as to exclude a temperate degree of mental excitement, arising from a variety of pursuits, as well as from the study of mathematics. With respect to such poetry, or music, or fictitious literature, as have no vicious tendencies, the chief danger consists in the intensity and duration of the excitement they produce. But the intensity and duration of that produced by novel reading is usually very considerable. Few novel readers can take up a well-written tale, consisting of several volumes, for five or ten minutes at a time, and lay it down again, and return to the ordinary and less interesting pursuits of life, without having their minds injuriously stimulated, and being led to cast many "a longing lingering look behind." There is an evil in this respect in the general construction of our novels; they are usually long—much longer than any person *ought* to be able to find time to read at one, two, three, or even many more sittings; yet they are so contrived, so to be incapable of being read in repose by instalments. The mind is absorbed; the imagination is heated; and the affections are engaged. The moment arrives to lay down the volume; but it is not so easy to banish the subjects; we quit it in a feverish state of mind, and are in this fever till we return to it. Business, study, devotion, the requirements of nature, and the obligations of society, are but an irksome parenthesis, till some imaginary hero is extricated from his perilous jeopardy, or some sentimental heroine is united to the object of her uncontrollable affections. The result may be best seen in young and badly educated persons, and in general wherever the mind has not been disciplined to self-control. In such cases, the struggle between the call of duty, and the stimulus of curiosity, is but too plain: the midnight

novel, if it does not colour the next day's conversation, gives at least its tone to the feelings; and it is well if it do not through the day occupy by stealth many a moment clandestinely taken from business requiring close and undivided attention, and if it do not also engross the thoughts even while it is not allowed to fill the hands.

A mind under the genuine influence of novel reading, shrinks from every thing like effort in study. It is stimulated with artificial condiments, till it loses all natural and healthy appetite.

Not only the graver departments of literature, but even books of amusement of a less piquant character, become dull and prosing in comparison with these highly-seasoned viands. We question whether a few months unrestrained indulgence in Waverley novels themselves, sober and manly as they are when compared with the ordinary class of such productions, would not generate, for a time at least, a distaste for our standard essayists, and for most writers of true and unromantic narrative; to say nothing of the more serious walks of metaphysics, theology, and other abstract studies, which could not be supposed to present any attractions to the habitual novel reader.

Were we Medical Reviewers instead of Christian Observers, we might feel it necessary to add to our charge against novel reading, on the score of excitement, the *physical evils* often attendant on the practice when carried to excess. We know, at least, that medical men have frequently urged this point; and have stated that the habit of novel reading is almost as enervating to one class of their patients, as the use of opium, or of spirituous liquors, to another. It is very clear, that the passions of the human mind cannot be strongly excited day after day and year after year, without causing subsequent languor and exhaustion, both mental and bodily; and though we freely confess, that the novels of the Waverley school are less injurious, in their effects on the nervous system, than those of the *sentimental* class, yet they must still be ranged under the general head of deleterious stimulants; and the difference of a few drops, more or less, of alcohol in the potion, will not be sufficient to render it an innocent *beverage*, however mildly it may operate as an occasional *cordial*.

A second objection which strikes us, in connexion with a habit of novel reading, is *the serious waste of time which it occasions*.—This blame the Waverley Tales must, in their measure, share with the trash which loads the shelves of the circulating library; for it surely will not be pretended, that taking them generally, they pay their readers in profit for the consumption of time they occasion. In one view, they are more dangerous than ordinary

novels; because, many persons whose age, or habits, or education, exempt them from the temptation of promiscuous novel reading, are seduced by the talents of this author to devote more hours to his performances than they ought to subtract from their positive duties, or to dedicate to works of mere entertainment.—Let any person calculate the number of solid hours expended in a large family, where, perhaps, thirty or more of these volumes have been perused by five or six individuals, or let him multiply this into the aggregate of the national reading, and he will probably be surprised at the vast consumption of time involved in the process. We are aware, that to a thorough novel reader, time is an article of little or no value, except, like game to a sportsman, to be “killed;” but to persons not quite so far advanced in frivolity, the estimate may appear of more importance. We believe, that some serious and well disposed persons would be shocked, were they carefully to number the hours which they devote annually to trifling reading; and then compare this startling record with the time given to the first great purpose of human existence. And is it not, we would ask, in the view of every reflecting man, an evil of incalculable magnitude, that the few remnants of time which persons, immersed in the business of the world, can spare for the occasional relaxation of their minds; for the amiable endearments of the social circle; for the instruction of their families; and for that private meditation and prayer, and that study of the Scriptures, which are so necessary to fit them to bear up against the temptations of the world, and “so to pass through things temporal that finally they lose not the things eternal,” instead of being improved for beneficial purposes, should be engrossed and rendered pernicious by an indulgence in frivolous, not to say noxious, reading. In this view it is not necessary that every volume, or any one volume, should be of a decidedly exceptionable tendency; it is enough for our argument, if the general result is such that the individual is not benefitted, that his family has been neglected, and that his general train of thought and feeling, already too secular, has been debased instead of elevated; has been alienated from God and heaven, instead of being attracted to them by his few select moments of retirement and leisure.

A third injurious effect attendant on the generality of those works of fictitious narrative, which form the subject of our observations, arises from *the false and dangerous views which they present of the actual circumstances of life.* It is a prime secret for happiness to learn the art of lowering our expectations; to be satisfied with a little; to be content with the state of life in which

we are placed; to improve, and thus to enjoy, the present hour, and to look for no perfection either in men or things. But how different the lessons taught by the bulk of poets and novelists! Extatic joy and insupportable sorrow are almost the only conditions of life for which their scale is graduated. The mediocrity of talent, of property, and of personal endowment, which generally presents itself in the actual intercourse of mankind, is banished from their ideal world. Men are heroes, and women are angels: love is the master passion; and the pursuit of a captivating object the great business of human existence. Now, it is impossible that a person can habitually enter with full zest into the spirit of this fictitious creation, without feeling a little dissatisfied with the tame realities of the actual scene of his own "work-day" state of being. The best, the most natural, of mere novels, must necessarily be overcharged; their lights must be made brighter than the reality, to give contrast to their shadows; and their shadows darker than the reality, to give effect to their lights. But young and inexperienced persons will not easily be persuaded to believe that these fascinating representations are fabulous; true, they do not find the prototypes among their own relations and acquaintance; but then, they doubt not they are to be found elsewhere: they succeed in persuading themselves that they shall meet with more sentiment, and more sensibility, and more exquisite joys, and more pungent sorrows, in some other more favoured region, than they have yet been able to trace in that which happens to lie within the bounds of their daily vision: the enchanted paradise exists, though hitherto it has not been their happy fate to discover its precincts. Surely nothing can be more ensnaring to ardent and youthful minds, or more calculated to destroy that tranquil acquiescence in the allotments of Providence, which forms a grand constituent in human happiness, than such highly wrought exhibitions of ideal scenes and characters. And,—what we think has not been sufficiently dwelt upon by those who have reprobated novels on account of their splendid fictions,—even where scenes in real life are displayed, and displayed faithfully, they may, to many readers, have all the evil effect of the most intoxicating ideal world. To a young man or woman in an humble station, many even of the ordinary incidents of novels may thus be fatally injurious. To wear silk stockings, and go to the play, may appear as alluring a phantom to a lady's maid in a country village, as, to her more sentimental mistress, to be a Clementina della Poretta, or, if our readers will, a Minna Troil. And what is the next step? We refer to other pages than our own for an answer. The annals of the Magdalen

and Lock Hospitals, and of the Guardian Society, if the secret history of the first aberrations of the heart could always be known, would too probably furnish many a record of the baneful effects of habits of novel reading on ignorant and inexperienced minds.

With regard to the Waverley Tales, we have before admitted that the excitement of the passions is not by any means their characteristic quality; yet we cannot exempt them from the charge of exhibiting delusive and injurious views of human life. We need go no farther than the novel immediately before us; for who among the young admirers of these imaginary scenes, would contentedly sit down amidst books or legers, or engross parchment, or follow any regular honest vocation, if he could spend his life like Mordaunt Mertoun, free as an eagle, and without a care or a thought beyond wandering from crag to crag, encountering the perils, and enjoying the pleasures, of an adventurous sportsman, and relaxing from these rougher joys in the society of the beautiful and fascinating inmates of Burg Westra? We are not sure that the habits of the bold jovial Pirates themselves would not find admirers; and we fear that poor Minna is not singular in her attachment to the freebooter Cleveland.—But we shall have occasion to advert to the evil effects arising from the way in which characters are delineated in novels, in a subsequent part of our remarks. What we intend exclusively to allege in the present argument is, that professed novels are almost always unlike real life; and that the dissimilarity is such as to lead to the formation of false and injurious estimates of its actual nature. Even the novels of the author of Waverley, whose graphic skill no person can dispute, present us, when calmly considered, with very little more than the figments of his own splendid imagination. It is true that by his enchantments he not only raises new worlds before us, but for the time has power almost to make us believe them real. But when we close the volume, and look around our apartment to be sure of our own identity, and coolly ask, whether even his comparatively temperate representations—we had almost said his historical memoranda—are not mere romance, we cannot but feel that we have been, if not absolutely in an ideal world, yet in a still more perplexing scene, compounded so indiscriminately of truth and fable, that no beneficial moral impression, nor any valuable lesson of experience, much less any certain matter of fact, is gained from the narrative. And were it perfectly true that the whole is strictly natural, yet this would not obviate the evil effects of a novel in which virtue and vice—we must not, we suppose, use more strict-

ly theological phrases—are not the constant test by which the whole conduct of the story is regulated. It was justly remarked by Dr. Johnson, that “in the romances formerly written, every transaction and sentiment were so remote from all that passes among men, that the reader was in very little danger of making any application to himself: the virtues and crimes were equally beyond the sphere of his activity; and he amused himself with heroes and with traitors, deliverers and persecutors, as with beings of another species. But when an adventurer is levelled with the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man, young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be promiscuously described, I cannot see of what use it can be to read the account, or why it may not be as safe to turn the eye immediately upon mankind, as upon a mirror which shows all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good.

Connected with the last-mentioned objection, there is another, already partially adverted to, arising from *the injurious delineations of character* which abound in most novels and other works of imagination, written for the mere purpose of entertainment. The historian of real life is not responsible for the action and qualities of his personages. Like a portrait painter ^{as} chief study must be accuracy of delineation: as to bearing and grouping, and many other things of prime importance in a fancy piece, he is answerable only so far as he can avail himself of them without violating the laws of truth and nature. And happily, in general, in real life, a really ^{correct} description is seldom dangerous. The novel before us ^{is} founded, is described by the author in his *historic capa*, as follows:

“In the 14th of January, 1724—5, a vessel, called the Revenge ^{was} bearing twenty large guns, and six smaller, commanded by John Gow, or Goffe, or Smith, came to the Orkney Islands, and was discovered to be a pirate, by various acts of insolence and villany committed by the crew. These were for some time submitted to, the inhabitants of these remote islands not possessing arms nor means of resistance; and so bold was the captain of these banditti, that he not only came ashore, and gave dancing parties in the village of Stromness, but, before his real character was discovered, engaged the affections and received the troth-

plight of a young lady, possessed of some property. A patriotic individual, James Fea, younger, of Clestron, formed the plan of securing the buccaneer, which he effected by a mixture of courage and address, in consequence chiefly of Gow's vessel having gone on shore near the harbour of Calf-sound, on the island of Eda, not far distant from a house then inhabited by Mr. Fea. In the various stratagems by which Mr. Fea contrived finally, at the peril of his life, they being well armed and desperate, to make the whole pirates his prisoners, he was much aided by Mr. James Laing, the grandfather of the late Malcom Laing, Esq. the acute and ingenious historian of Scotland during the seventeenth century.

"Gow, and others of his crew, suffered by sentence of the High Court of Admiralty, the punishment their crimes had long deserved. He conducted himself with great audacity when before the Court; and, from an account of the matter by an eye-witness, seems to have been subjected to some unusual severities, in order to compel him to plead. The words are these: 'John Gow would not plead, for which he was brought to the bar, and the judge ordered that his thumbs should be squeezed by two men, with a whip-cord, till it did break; and then it should be doubled, till it did again break, and then laid threefold, and that the executioners should pull with their whole strength; which sentence Gow endured with a great deal of boldness.' The next morning, (27th May, 1725,) when he had seen the preparations for pressing him to death, his courage gave way, and he told the Marshal of the Court, that he would not have given so much trouble had he been assured of not being hanged in chains. He was then tried, condemned, and executed, with others of his crew." Vol. I. pp. i—iv.

No reader, however young or inexperienced, is likely to be injured by such a description. The only sympathy we feel for the lawless plunderer is that which arises from the cruelty of his judges. Abating all our feelings in perusing the narrative are on the side of moral and political justice. But let the reader compare this with the description of the bold, enterprising, generous Cleveland, in the novel; the young and handsome adventurer, whose humanity is the only blot on his piratical escutcheon; and he will instantly be sensible that what is perfectly safe, and may even have a moral tendency, when related in history, is very capable of being rendered pernicious when exhibited in the false colouring of fictitious narrative. A painter of imaginary scenes is bound in duty to endeavour to make his reader love as well as coldly approve, whatever is truly good; and to hate, as well as feebly censure, whatever is of a contrary character. But is this done in the majority of novels? Is it always done even in the comparatively guarded pages of the author of Waverley? Far from it. What is Cleveland? A gentleman pirate, capable by his person and address, and still more by his manly qualities, his

generosity, his devotedness to his *unhappy crew*, and his sentimentalism of character, of attracting, and, as is too much insinuated, of deserving the regard of the heroine of the tale. Instead of being conducted to a gibbet, he is suffered honourably to enter the service of his country, and to die "in the field of glory."

And what shall we say of the character of the heroine, Minna Troil, herself? High-spirited, imaginative, and approaching the sublime in her mysterious developements, she yet attaches herself to a pirate, under the idea that a pirate resembled one of those lawless, but of course—or the moral would not be complete—brave and generous spirits who reigned in a former age by terror and devastation over the Northern seas and islands. The whole delineation of her character is dangerous and delusive to a young and romantic mind; and we believe that many a visionary heroine would infinitely prefer becoming a Minna Troil in "The Pirate," to imitating the modest, sensible, tender, persevering, and Christian—but, alas! homely—Jeannie Deans in "The Heart of Mid-Lothian." Will it be credited that this same Minna, who is made to engross the chief sympathy of the story—far more so than her artless and lovely sister Brenda—should have reason to suppose that a man is being murdered under her window; that that man is no other than Mordaunt Mertoun, the playmate of her infancy, the companion of her youth, the attached friend of her sister; that his murderer, is a bold, quarrelsome, overbearing stranger, an acknowledged freebooter—and yet that she forbears to alarm the family, to call for assistance to rescue the victim, and to pursue the supposed murderer, because forsooth, "what a tale had she to tell! and of whom was that tale to be told!"—Thus, like a truly faithful heroine of a novel, with whom blind passion is to swallow up every principle of duty and common humanity, she seals her lips in secrecy; her attachment to Cleveland is not at all abated; and though to be sure there is occasionally a half-moral reflection, and though she makes up her mind, under all the conflicting circumstances of the case, to discard the Pirate as a lover and a husband, yet the whole interest of the piece is so contrived as to be almost constantly in opposition to the impartial dictates of a virtuous judgment.

The character of the Udaller himself is open to somewhat similar exceptions. *History* would have described him as a drunken, gluttonous, overbearing, low-lived, swearing, and passionate fellow, who kept his dependants in good humour by a vicious prodigality, and whose character was only relieved by a sort of jovial good nature, and a tender attachment to his daughters.—From such a delineation, no moral injury could have resulted.—

But the skill of the *novelist* has so dressed up this mere ale-house pot-companion, that the reader is taught almost to respect him, and very sincerely to shake him by the hand, as one of the best, most generous, most hospitable, most frank, most hearty fellows in the world.

The character of Bryce Snailsfoot, the Jagger, is still more exceptionable. He is represented as a base, sneaking, pilfering, lying, and cheating rascal, whose only claim not to be detested is, that he is only worthy of being despised. Yet this wretch is, forsooth, a canting hypocrite, and talks of religion! The better characters of the tale make little or no pretensions to Christianity; unless perhaps Minna and Brenda saying their prayers be an exception: as for Mordaunt Mertoun, he seems scarcely to have ever heard of a God. But the weak, or selfish, or ridiculous characters, such as Triptolemus and sister Baby, have religious phrases always on their lips, and profess to consult the dictates of conscience in their most unhallowed actions. The climax, however, is to frame such a character as Bryce Snailsfoot, or, as the author is pleased to call him, “the *derout* Bryce Snailsfoot;” but whose “devotion” is generally so contrived as to break out just when, for the honour of religion, it could best be spared. He lived by plundering wrecks, “for which,” says the author, “being a man who in his own way professed great devotion, he seldom failed to express his grateful thanks to Heaven.” So again, when Mordaunt Mertoun, indignant at the Jagger’s inhumanity in deliberately plundering, instead of assisting, an unfortunate fellow-creature who had been washed on shore from the wreck, and was apparently dying, uttered some vehement injunctions to him to forbear, the author puts into Bryce’s mouth the following reply: “Dinna swear, sir; dinna swear, sir;—I will endure no swearing in my presence; and if you lay a finger on me *that am taking the lawful spoil of the Egyptians*, I will give ye a lesson ye shall remember from this day to Yule.” The moral effect of the tale required that Bryce should have been the swearer, and Mordaunt the reprobate; and in a “Cheap Repository Tract” it would have been so contrived. The Waverley Novels abound in characters thus exceptionally delineated; a fault for which there is no excuse, even of a literary kind, as the author had all the regions of nature, and possibility, and romance, to cull from, and was both able, as well as in duty bound, to make such a selection of materials as should not injure, but promote, the cause of religion and Christian virtue.

We must pass over *minor* moral faults in the delineation of character, otherwise we should feel it necessary to object to several

of the sketches in the present tale. As one instance among many—we select one of the less flagrant sort—is it expedient to represent law, and order, and magistracy, in the ridiculous light in which they appear in the *Pirate*, particularly in the characters of the magistrates of Kirkwall? No person certainly will suspect “the author of *Waverley*” of wishing to subvert principles of loyalty and respect for lawful authority in his countrymen; but many of his delineations of character are eminently calculated for such an effect. The revered authoress of the admirable Tracts just mentioned, seems to have felt how much injury had been done by a similar style of painting in the bulk of tales and novels, as regards the clergy; and that not only in those publications in which they are exhibited as mere drones and hirelings, fat, sleek, self-important, and bigotted, with as much knavery and Jesuitism in their composition as is consistent with a *quantum sufficit* of mental imbecility,—but even in others where they are represented as generally benevolent and respectable, as in the case of the Vicar of Wakefield, yet with such a tincture of whim, or vanity, or weakness, as materially to derogate from the weight of their characters. Mrs. More has accordingly introduced in most of her tales an interesting pattern of a respectable and pious English clergyman; and has taken special care, in delineating the characters of these and all other useful orders of men, not to dash the composition in such a manner as to render its moral impression injurious to the best interests of society.

We are not, however, upon the whole, so much inclined to augur evil effects from rendering good men weak, as from rendering bad ones agreeable. The consequence, in either case, is doubtless injurious so far as it extends; but it is more circumscribed in the former than in the latter instance. Fewer persons would be perverted by the character of Bryce Snailsfoot than by that of Cleveland. In both, indeed, the tendency of the ideal portrait is injurious; in the one, because we are taught to blend religious sentiments with base and odious conduct; and in the other, because vice and irreligion are combined with qualities which are too apt to ensnare a thoughtless mind, and win upon an ungarded heart. Such a compound character as Richardson’s Lovelace has perhaps assisted to make many profligates; but we do not suspect that it ever reclaimed one. Dr. Johnson justly remarks on this very point, “Vice should always disgust; nor should the graces of gayety or the dignity of courage be so united with it as to reconcile it to the mind. Wherever it appears, it should raise hatred by the malignity of its practices, and contempt by the meanness of its stratagems; for while it is supported

by either parts or spirit, it will seldom be heartily abhorred."—By this test we are willing that the character of Cleveland should be tried; and we are convinced that the result will be, that such delineations are deeply injurious to the cause of good morals, and calculated to pervert the heart. And if such writers as the respectable author of Waverley thus incautiously combine good and evil in their characters, what may we not expect from less scrupulous narrators of fabulous adventures?

As Christians, we might proceed much farther on this point; for it is remarkable how little the portraits even of the most virtuous novel writers resemble those which are made up of Christian graces. Frequently, where no wrong impression is intended to be conveyed, much mischief insinuates itself from the incidental touches which characterize the various personages of the scene. Rank, figure, beauty, external accomplishments, and other adventitious circumstances, are interwoven with characters in such a manner as to make an inseparable part of the portrait. A *really* good man—a true Christian—a man who should live above the world, and as not of the world, crucifying the flesh with its affections and lusts—would be generally represented in a novel, if represented at all, as a poor tame creature, devoid of taste, and incapable of gratification. Thus, in a variety of instances it might be shown, without selecting gross cases, that the ordinary delineations of novels are detrimental to those habits and principles which as Christians it is our duty, and we may add our *privilege*, to maintain.

But we pass on to another exceptionable feature in most professed novels; namely, that they generally tend to *weaken our reverence for religion*. We have already seen one principal way in which they may do this; namely, by injurious delineations of character. There are, however, other modes of effecting the same object; and into some of which the author of Waverley, however unsuspectedly, has been betrayed; and betrayed to such an extent, as cannot but prove highly prejudicial to many of his readers. We allude particularly to the irreverent manner in which he introduces the words and sentiments of holy scripture in his tales; a fault (we use the lightest word our vocabulary suggests) on which so much has been said, both in our own pages and elsewhere, that we shall not dwell upon it at present as its gratuitous enormity deserves.

: And while the generality of novels thus tend, directly or incidentally, to weaken the reverence due to religion, they often further cause injury by the encouragement they afford to the violation of God's commandments. The light way in which they fre-

quently speak of sinful dispositions and actions, is in itself a tacit encouragement to them. It is not necessary to ask whether duelling, and suicide, and adultery, are offences against the Divine law? Yet even *these* are too often upheld, or at least palliated, rather than frowned upon, in the class of writings under consideration; and where this is not the case, *other* less glaring, but still unchristian, propensities, are suffered to pass into the rank of virtues. The hero of a novel is not thought the worse of, but often the contrary, for being proud and ambitious; and should a considerable infusion of resentment or revenge mix itself with his character, it is so shaded off by a constellation of relieving virtues, that we are taught to resolve his "failing" into an exuberance of the generous passions. Even the novels of the present author are obnoxious to the charge—though not in so great a degree as many others—of "making a mock at sin," treating lightly and playfully offences against the Decalogue, which ought to be mentioned only with unaffected sorrow and reprehension.

Another grievous charge against the general run of tales and novels is, that *they present false views on the most important subjects connected with religion and morals*. Let us only assume that the Bible is true, and that its disclosures are of moment; and what an anomaly will most novels appear to a man who seriously regards them under this impression! We must take high ground on this question; but ground on which our readers, we trust, are prepared as Christians to accompany us, even at the risk of a smile of surprise, from their novel-reading friends, at the excessive oddity of their opinions. We would ask them, Do the class of works in question usually describe man in true colours? Do they describe him as God describes him? Do they view him as a fallen creature; or as needing an atonement? Do they even always assume him to be a moral and accountable agent? So far from it, the Law and the Gospel are, in many cases, almost equally crossed out in their code. Judging by their standard, there is no necessity for repentance, no profit in faith, no motive to holiness. Every thing relating to death, to judgment, to eternity, is studiously excluded; or is employed only on some rare occasion for the purpose of picturesque or sublime effect. The morals inculcated (we speak generally) are defective in their character; their highest virtues are but splendid sins. Affliction is not made to lead the sufferer to God; prayer and praise are but puritanical observances; and, in short, the whole scene of human existence and destiny is described precisely as it would be if Christianity were a mere fable. Now, surely, compositions professing to de-

lineate man either "as he is," or, "as he ought to be," cannot but be injurious in their tendency, if they thus systematically keep out of sight, or pervert where they introduce, the fundamental principles which relate to his actual condition. We do not look for moral touches in a work of science; the subject does not require or always admit of them; but in a novel, the whole composition relates to human actions, and unless the principles be *right*, they must be *wrong*: they cannot be neutral; they are scriptural or worldly; they are such as, if admitted in real life, would lead either to eternal happiness or eternal misery. A novel ought, therefore, to be so constructed as not to oppose the disclosures of Revelation; but for this purpose, it must recognise them; not always directly, as in a sermon, but always virtually; embodying them in its general tone and structure, even where they are not specifically adverted to or introduced. For want of this, novels in general afford no just principle of action, no true standard of decision; and they are too frequently most dangerous and delusive, where they ought to be most correct,—namely, when they venture to touch upon subjects of moral and spiritual importance.

We may add, as another strong charge against most novels, that *they fill the mind with images that religion ought to dispossess*. The length to which we have extended our remarks prevents our enlarging on this point as it deserves; but we leave it to our readers to decide, without our filling up the detail of proof, whether the whole scenery and machinery of the bulk of novels, with their affairs of war, and glory, and display, and passion, are not diametrically opposed to the train of feeling and reflection which Christians ought to encourage; whether an indulgence in the perusal of works of this sort does not unfit the mind for sacred duties; whether the growth of religion in the soul is not impeded, and unholy affections strengthened, by such a course of reading: and whether, above all, the Holy Spirit is not grieved and quenched, and the soul laid open, and defenceless, to the incursions of its spiritual enemy.

We have thus specified some of the injurious tendencies of novels and novel reading, with reference to that large class of compositions in which no particular benefit or injury was intended by their authors. We do not mean to contend that all these mischiefs apply to every case; but one point at least is clear, that as we daily pray, "Lead us not into temptation;" we are in duty bound as Christians to avoid those sources of temptation which fall in our way; of which sources, habits of trifling and injuri-

ous reading are, in the present day, one of very considerable magnitude.

We had intended to discuss, at some length, the third class of works of fiction; namely, those which are written with a decidedly *good* intention; but the extent of our remarks on the last topic will render it necessary for us to content ourselves with a very few observations. We may possibly resume the subject on some other occasion.

With respect to living novelists—for our limits do not allow of our casting a retrospective glance—we should be inclined, upon the whole, to place Miss Edgeworth among those writers of fiction, whose publications have usually the merit of being written for an avowedly useful purpose. Her tales are for the most part sober and sensible, copied from real life, and free from what is enervating and inflammatory. She has generally pursued some moral object; not merely winding up her narrative with a few tame reflections, which can seldom or never counteract the general impression of a novel, but making it her study throughout its whole texture to aim at a well-defined and beneficial object. In this respect we must place many of her tales in a much higher moral rank than those of the author of *Waverley*, who seems generally to write without any better object in view than his own profit and the amusement of his readers. With his splendid talents, without quitting the line of writing which he has chosen, what benefit might he not have conferred on his country, had he resolutely determined that every one of his volumes should be the vehicle for inculcating some useful truth or impressing some neglected duty; and that he would never, on any occasion, record a line or sentiment which might wound religion or injure the mind of his reader. His elevating delineation of Jeannie Deans, already alluded to, proves, that, had he seen fit, he might have ranked high among the *moralists* of his country; and this without any sacrifice, but such as would have done equal honour to his heart and his understanding. Let us hope, even yet, that the unknown author will reconsider the responsibility which devolves upon the possession of talents such as his, and will dedicate his remaining works to purposes of higher aim than mere entertainment, and make it his first and greatest effort, if not soaring high like Milton, “to vindicate the ways of God to man,” at least to endeavour, with the conscientious author of the *Rambler*, “to add ardour to virtue, and confidence to truth.”

We have spoken with due respect of the generally moral *intention* of Miss Edgeworth’s tales; but still her’s is a world without religion, and consequently her whole fabric rests on an inse-

eure and unchristian foundation. Of late years there has been a rapid multiplication of works of fiction, intended to supply this defect. The justly celebrated Cœlebs of Mrs. Hannah Moore, to say nothing of her equally celebrated, and no less useful Cheap Repository Tracts, seems to have formed the model for this species of composition, and scarcely a winter now passes without an addition of several volumes to this popular species of literature. Half a score, at least, of tales of this class are, at the present moment, candidates for admission into our review department, and as many more may probably issue from the press before we, after our tardy fashion, can address ourselves, if ever we do so, to the task of deciding on their respective merits.

Of works written for the express purpose of usefulness, we certainly do not feel disposed to speak otherwise than with all possible respect; and it cannot be doubted, that much good has in many cases been effected by means of publications of this class. We think, however, that the taste for them is increasing far beyond what is desirable; and we venture to submit, whether a habit of *religious* novel reading may not be more or less attended by some of the inconveniences which we have enumerated as applicable to novel reading in general. Such works are often highly serviceable in the family circle; but still they are works of mere fiction, and unless duly selected, and indulged in with moderation, may generate a taste for idle and desultory reading, with a love of excitement, and an aversion to more solid studies; and may serve as a stepping-stone to novel reading of a less discriminate character. We might add also, that even a professedly religious novel is not of necessity judicious in all its parts, and may in some instances be open to severe censure. We are unwilling to allude to particular examples, especially as our space will not allow of our bringing forward the proofs that would be necessary to justify our animadversions; but it is obvious that, with the best possible motives in the writer, scenes may be disclosed which will have the effect of stimulating rather than repressing an already corrupted imagination, as well as of instructing the more artless reader on a variety of points, where "ignorance is bliss," and it is "folly to be wise." The very correctness of the writer's own mind, and his unfeigned abhorrence of evil, may lead him to employ language which to less chastised imaginations, is productive of effects the opposite to those which he intended. Accustomed himself almost instinctively to measure character by the strict standard of Scripture, and not at all inclined to love vice because it happens to be connected with agreeable qualities; or to disesteem virtue, because

it is sometimes arrayed in a homely garb; he may so draw his personages, and weave his incidents, as to make his less scrupulous readers take part with his bad characters against his good ones. Besides all which, a professedly religious novel may chance to be written in a flippant, or satirical spirit; or it may betray bad taste or bad temper; or it may be so extremely unfair in its selection of incidents and arguments, especially on such subjects as the love of the world, and worldly company, and worldly amusements, that the recoil may be more dangerous than the intended stroke; or it may betray such an ignorance of men and manners, that its estimate will pass for nothing with those for whose benefit it was designed; or it may be founded on occurrences, (for instance, a tale of seduction,) which ought not so much as to be named in a Christian family, except as they may happen for a moment to *force* themselves into notice, and then to be dismissed with a few brief and temperate remarks, rather than dwelt on, as they are in some professedly religious novels, till the mind is saturated with unseemly contemplations.

But our limits warn us to forbear, otherwise we should have been inclined to have dropped a few suggestions respecting another very important class of semi-novels, professing to be written for good and useful purposes; we mean, the modern race of tales for children, both of the moral and the religious cast. To the utility and excellence of some of these, we should have given our willing testimony; while, perhaps, we should have felt it right to inquire whether an over indulgence even in works of this description, in childhood and youth, may not be productive of some of the evil effects which we have mentioned as applying to novel reading in general, particularly on the score of their stimulating effect, and of their tendency to create a distaste for more thoughtful reading.

Our general estimate on the whole subject is, that it is primarily a question of *kind*, and then of *degree*. Works of the first of our three general classes are wholly inadmissible; those of the second are, we think, generally inexpedient, and often positively, however undesignedly, injurious. There may be and are partial exceptions; for example, some of the historical and graphical sketches in the Waverley Tales, and many single characters and descriptions in these and other novels, well calculated to foster virtuous, disinterested, and magnanimous feelings. But the composition of such works as *a whole*, and when judged of by scriptural principles, is in almost every instance found to be liable to just objection. Where, however, specific objections do not apply, it is a *habit* of trifling reading, rather than the per-

cal of an occasional volume, that is chiefly to be dreaded and deprecated: the rein is a more necessary implement than the spur in the management of the imagination at all times, but especially in this age of light and desultory reading, and with so powerful an inducement to an indulgence in works of fiction, as is presented, to the more conscientious reader, by the literary attractions and somewhat guarded character of many of our modern tales and novels. With regard to the third class, there is still a strict necessity for great caution in the selection, and not less so for habits of self-control and a strong sense of duty in determining *the degree* in which an indulgence in such a line of reading shall be admitted. But after all that may be said or written on these questions abstractedly, their practical application must depend in a great degree upon the age, the habits, the temperament, the duties, the occupations, and the besetting sins of each individual.

Were we to wind up our review, like a sermon, with a familiar application, we should say: Fill up your time so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavour further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well-arranged habits of sacred study and devotion, as may supersede the temptation to devote to idle, if not injurious, amusement, moments which may be so much more profitably given to the great concern of "making your calling and election sure." Keep in mind the claims which your family, your friends, and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that both your mind and your body may be so refreshed for the returning duties of each successive day. And, lastly, guard against habits of idle curiosity; and be not ashamed to own that there are many things with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation.

From the Christian Advocate.

THE CHRISTIAN EDUCATION OF CHILDREN.

ESSAY II.

We are now to consider that in the education of their children, parents are to avoid the extreme of indulgence. "Bring them up in the nurture of the Lord," is the injunction of the inspired apostle. The original word rendered *nurture* here, is sometimes translated *discipline*—sometimes *institution*—and sometimes by

other terms. But it always implies restraint, government, and needful correction; and it appears to have been chosen by the apostle, to denote that moderate and just system of discipline and coercion, which parents are bound to use in the education of their offspring.

It is unquestionably the doctrine of the Bible that we are bound to use discipline in the bringing up of our children. But the present fashionable system of thinking and of educating seems to be a good deal opposed to this Bible doctrine. Extremes are always apt to produce each other. Shortly after the protestant reformation, the system of education in regard to children, was, I think, far too rigorous. The rod and authority were used to effect every thing. The error of this was at length perceived; and in correcting it we have, I apprehend, for several years past, gone fast to the opposite extreme. The error, too, has been helped forward by some fanciful writers on the subject of education, of whom the most distinguished have been avowed infidels. They affect to be wiser than Solomon. They pretend to have discovered that the rod is *never* necessary in the education of a child; that reason and persuasion will do every thing. Indeed, there are not a few who maintain that children should be left very much to themselves; to correct their own errors as they discover them, and to choose their own course as their inclination may prompt. Alas! this is all a miserable delusion. Both we and our children are sinners by nature. "We go astray as soon as we are born." We need to be vigilantly guarded from the first. We need in time to be corrected as well as instructed. Authority and the rod must be used, if we will not set our opinions in opposition to the revealed will of God. Let them be used, indeed, with discretion and discrimination. Let reason and persuasion do all they can; and if there are some children so happily attempered (and a few such there probably are) as to require nothing more, happy are those parents who have such children.—But this is not generally the case; and to suppose and act as if it were, discovers a total ignorance of human nature. It is indeed to be feared that much of the insubordination, disobedience, and dissoluteness which we witness among youth, is to be attributed to the want of a due exercise of parental authority—to a mistaken idea that no coercion is to be used; in a word, to a pernicious extreme of indulgence.

No one who has carefully attended to my first essay, can suppose that the writer would be the advocate of harshness, and indiscriminate rigour and severity, in the government of youth.—But there would be a grievous failure in the duty which the re-

sponsibility of writing on this subject involves, if it was not inculcated on the reader, that *the extreme of indulgence* is that to which, from the fashion of the day, as well as from parental fondness and partiality, he is most exposed. Nay, it is not difficult to show that extreme indulgence is the very reason why many parents do, in the event, provoke their children to wrath. They first indulge and humour them in every thing, till at length the children make demands which cannot be granted, or take liberties which cannot be borne. The parent is then compelled to refuse, and to exercise authority; and perhaps to exercise it severely. But the child, wholly unaccustomed to this, is now angry, and perhaps outrageous. The story which has been often told, of a spoiled child who cried for the moon, is instructive and not improbable. By not governing with moderation from the first, it not unfrequently happens that the parent, at the last, either cannot govern at all, or else, in attempting it, excites those very passions which ought to have been early subdued; or which, probably, would never have shown themselves, if they had not been fostered by indulgence.

Let me, then, in the remainder of this essay, endeavour to state, as briefly and perspicuously as I can, a few rules of discipline, which I take to be just, and of essential importance.

1. Parents should ascertain to themselves, and distinctly make known to their children, what their system of government is to be. Many parents seem, from first to last, to have no system; but to act entirely by humour, accident, or caprice. Hence a thing is allowed at one time, which is forbidden, censured and punished at another; and the child has no clear line of duty marked out, to guide his conduct. To avoid this, parents should deliberately consider and determine with themselves, what shall be the leading points of their government; what they will always forbid, and as far as possible prevent; and what they will always teach, encourage, and promote. Having done this, they should often repeat these things to their children; so as to keep up in their minds a constant recollection of them.

The things to be forbidden are, in general, all transgressions of the moral laws, or sins against God; and next to these, all acts or indications of disobedience to parental authority. It is not practicable now to specify particular transgressions of the kind contemplated; nor is it necessary. But parents ought to let their children know, that the first class of transgressions, or those which are the most aggravated of all, are sins against their Maker; and that next to these, are all acts of disobedience against their earthly parents. This representation is unquestionably

true in itself, and it is of infinite importance that children should be impressed with the belief that it is so. Transgressions of the laws of God and of the commands of parents should, therefore, the seldomest of all be forgiven without correction, or solemn reproof: and if a child be effectually taught that to offend his God, and disobey his parents, are sins of the chief magnitude, little difficulty will remain in correcting other errors.

2. It is of prime importance that parents should act with unanimity and concert, in the government of children. It is of the worst consequence when a child is permitted to appeal from one parent to the other; or to fly from one to the other, for refuge or redress. When this takes place, all right government is at an end; or rather, it cannot exist at all. It is even of bad effect when one parent indulges more, or corrects less, than another; because it leaves an impression on the mind of children unfavourable to that parent from whom correction or restriction comes; and cherishes a belief, to which the minds of children are too prone, that what they may suffer for ill-doing was not deserved. Parents, therefore, should fully understand each other, support each other, and share each other's burdens, in the government and discipline of their children.

3. Parents should be firm and inflexible in the administration of necessary discipline. It is the advantage of always acting with that temper and tenderness which were recommended in the first essay, that when they are possessed, parents will not enter on a course of discipline in which firmness and perseverance may not lawfully be exercised: And the exercise of them is of much importance; for if children, by obstinacy, ill temper, or any other means, can overcome their parents, they will thenceforth govern the parents, instead of being governed by them. It is, therefore, highly important to begin with deliberation and care, and then to persist with inflexible firmness.

4. Let parents pray often and earnestly, to be directed in the right management of their children; and for a blessing on their endeavours "to bring them up in the nurture and admonition of the Lord." Much wisdom and sound discretion, and much persevering vigilance and exertion, are necessary in the management of children; and even after all these have been faithfully used, the blessing must come from God. He only can rightly *form* the mind, and *transform* the heart of a child. Christian parents should be deeply sensible of this truth; and deeply sensible, at the same time, that it is only in answer to fervent and persevering prayer that they can reasonably hope that God will impart to them the wisdom and discretion which they need, and to their

children the grace by which their hearts shall be renewed, and all those dispositions be implanted, which will render them "a law unto themselves," and supersede entirely the necessity of any other parental nurture, than that which consists in advice and instruction.

Let Christian parents, therefore, (to others the direction it is known would be useless,) make it the subject of daily prayer, in the closet and in the family, that God would grant them the wisdom which is profitable and necessary to direct them in the management of their children, and the government of their household; and grant to all under their care that renewing and sanctifying grace, which shall render them docile and amiable—useful in the present life, and the heirs of endless felicity in the life to come. Let such prayer be persevered in; and if discouraging appearances arise, and even continue and increase, let the effect be, not to make parents omit their supplications at a throne of mercy, but rather to increase their fervour and their frequency—hoping and expecting that "in due time they shall reap if they faint not"—knowing that the prayers of pious parents for their wicked and disobedient children, have often been answered, when the hearts and lips from which prayer had proceeded, were mouldered into dust.

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Select Religious Intelligence.

THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June 1827, had under its care Sixteen Synods, viz.—The Synod of Albany containing 11 Presbyteries; the Synod of New-York, 5; the Synod of New Jersey, 5; the Synod of Geneva, 6; the Synod of Genesee, 5; the Synod of Philadelphia, 8: the Synod of Pittsburg, 7; the Synod of the Western Reserve, 4; the Synod of Ohio, 7; the Synod of Indiana, 4; the Synod of Kentucky, 5; the Synod of Virginia, 3; the Synod of North Carolina, 5; the Synod of Tennessee, 4; the Synod of West Tennessee, 4; the Synod of South Carolina and Georgia, 6.

The number of presbyteries, 89; of ministers of the gospel, 1,214; of licentiates, 218; of candidates for the gospel ministry, 229; of churches, 1887; of additions to the full communion of the church during the last year 12,938; of persons now in the full communion, 135,285; of adults baptized during the last year, 2,965, and of infants baptized in the same time, 10,229; making a total of 13,194 cases of baptism. Increase of ordained ministers since the last year, 87; notwithstanding the loss of 17 by death. In the same time the increase of licentiates has been 31; of candidates, 25; of churches reported, 68; of persons now in full communion of the presbyterian church, 7,793; and of baptisms, 344. The number added to the full communion of the church in 1826, was 12,171; and the *increase*, in the additions of this year is 767.

The vacant churches, under the care of the General Assembly, exclusive of those who have stated supplies, at present amount to 700. Most of these are unable singly to support a pastor; but by being united, two or three of them under one pastoral charge might do it; could the requisite number of faithful and able ministers be found.—*Rel. Intelligencer.*

RELIGIOUS INSTRUCTIONS IN A PRISON.

From the Report of the Prison Discipline Society, we extract a letter from Rev. Gerrish Barret, chaplain at Sing Sing, N. Y.

"A little after 7 o'clock, every evening, I commence reading the scriptures to the convicts, afterwards make some remarks, and then offer a prayer on each side of the Prison. I have found by experience, to stand as near the centre of the Prison as possible, on the pavement below, is far better for the purpose of being easily heard, than to stand upon the gallery. I am pursued, that of all the methods which have been used, for fastening divine truth upon the minds of convicts, this daily reading of the scriptures and prayer is most likely to succeed. The truth strikes upon the ear, when the men are sobered by the labours of the day, when no mortal eye sees them, and when the twilight and the silence, and the loneliness combine in causing it to make a deep impression. They can then reflect upon what they have heard till they fall asleep.

After divine service on the Sabbath, a considerable portion of the time is spent in talking to the men in their cells. In this business I feel more and more interested. I have found no one yet, who showed any disrespect, or unwillingness to hear what was said. It is surprising to see sometimes, how a few minutes conversation, concerning the soul, will make the muscles of a hardy looking face relax, and his eyes fill with tears."

THE REFORMATION IN IRELAND.

We have omitted our Summary for the present month to give place to the following items selected from reports of several benevolent societies engaged in the important enterprise of emancipating Ireland from the thraldom of Roman Catholic superstition. To the societies already in successful operation a new one has been lately added, denominated "The British Society for the promotion of the principles of the Reformation." We are pleased with the spirit manifested in this work, so far as can be discovered at this distance, and are led to anticipate the most happy results for Ireland and for the cause of the Redeemer's kingdom. Events like these call for thanksgiving and fervent prayer; for we know that the time is coming when not only papal power, but every other thing that "exalteth itself against God," shall be destroyed, and that, in bringing this to pass, God will be enquired of by his people.

The Report of the Irish Evangelical Society contains the following statement:—

"The committee learn with joy, that in Ireland there are now 11,283 schools, having 560,000 [568,964, says the School Committees' Rep.] scholars, and that in 5,058 of that number, the Bible constantly is read. With equal joy they learn, that, connected with the Sabbath Schools of Ireland there are now 1804 schools, attended by 13,255 gratuitous teachers, and that 152,391 scholars there, on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the Gospel will supply.

Capt. GORDON, R. N. said he held in his hand a pamphlet written by the Rev. Mr. Doyle, which was addressed by that gentleman to the whole Catholic body, and designed to point out the necessity for increased means of education. It described the moral condition of Ireland generally, and was written by one of the most intelligent and respectable of her ministers. The writer stated, that he believed that few were ignorant of what were called the great stations in Ireland, where the Catholics voluntarily submitted, on particular occasions, to certain grievous penances; but what he had witnessed occurred at one of the minor stations.

He had been paying a visit to a friend in Connaught ; and it happened that at that time the festival at the well of St. Lesser was to be celebrated. He had expected that about five hundred or one thousand persons would have assembled ; but his surprise was great when he found that there were not fewer than twenty thousand persons on the spot, and that seventy or eighty tents were erected in order to supply them with provisions. The station boasted of a holy well, a holy stone, and a holy tree.—The ceremony began with the sprinkling of water ; after which the votaries crept three times round the well on their bare knees, when, coming in contact with the sharp stony bottom left by the recession of the water, were shockingly lacerated. They next went to the stone, where they performed similar devotions. From the stone they came to the tree which they invoked also on their bare knees, and kissed repeatedly. (Hear, hear.) The ceremony lasted three days; and as the number shifted three times each day, he should suppose that during the whole period there were at least two hundred thousand persons present. (Hear, hear.) After that painful penance had ceased, they began drinking and rioting, and every species of low debauchery was perpetrated during the three days. Was such an exhibition he would ask, not a proof of the extent to which the lower orders were sunk in a gross and debasing superstition ? Was that superstition not as debasing as any which prevailed in Hindostan ? In the one case, worship was paid to "stocks and stones;" in the other, imaginary power was shadowed forth in various fantastic shapes, or the elements of nature were worshipped in their simple forms. He had heard much of the disposition of the Roman Catholic priesthood to promote education and peace throughout the country ; and had heard it echoed and re-echoed from all their meetings, that they had exerted themselves in the most praiseworthy manner for the education of the children ; and the result of their exertions was stated to be, that not less than 400,000 children were inmates of the schools. Unfortunately for them, a document had made its appearance which gave a minute analysis of the extent to which, and the parties by whom, Irish education had been promoted. He alluded to the Second Report of the Irish Commissioners on Education. From that it appeared, that there were in Ireland 11,823 schools, containing 568,964 scholars ; and he asked to what proportion the Irish priests laid claim of that number ? It was sworn before the magistrates—for be it remembered that the statement was not founded on surmise or bare assertion—that there were only 352 schools under the Roman Catholic priests, which contained 33,529 scholars. (Hear, hear, hear.)

The popular works were of the most motley description. Some of them were styled, "The Seven Members and Ministers of Rome;" "Captain Grant and the Highwayman;" "The Feast of Love;" (a laugh,) "The Garden of Love;" "The Devil and Dr. Faustus;" and the "Catechism of the Irish History," &c. These books were allowed to be circulated freely among the people, while the Book of Revelation was denied to them.

JOHN WILKES, Esq. To him the Catholic religion appeared full of dark and deadly errors ; a mortiferous, an ill-omened creed. Spirit of Wickliffe ! who beamed a morning star amid deep gloom ! Spirit of Wickliffe ! who waged an early war against this enemy to liberty and truth, and whose ashes were, after forty years, dishumed by persecutors, and scattered in the swift ; was it against some ideal evil thou didst prepare for conflict and arouse to arms ? Spirits of Luther and Melanthon ! was it to correct some trivial imperfection, to uproot some weedling of mistake, ye endured such calumnies and toils ? Spirits of Huss and Jerome ! or of our own Cranmer and Taylor, Latimer and Ridley ! tell us, was it against some innoxious sentiments or forms of worship ye struggled, when ye lived and died ? Had being no bliss, earth no beauty, spring no loveliness, learning no attraction, friendship no delight, that ye should rush, heedless or besotted, on such agony and tortures, such heart-appalling deaths, to promote some visionary good, to reform some mere visionary ill ? (Enthusiastic applause.) No ! the wisest and best of our forefathers have regarded the Catholic religion, with its corruptions and abuses, as unscriptural and dangerous, hostile to the present welfare and final

happiness of man. (Cheers.) Where least effective, it is least injurious ; and in the regions where it rules with unmitigated sway, the darkness is gross, the chains are iron, the wretchedness intense. In few countries is that sway paramount as in Ireland—and what country more demands sympathy and aid? (Hear.) The learned speaker then adverted to the almost pagan ignorance of the Bible and the Christian faith in parts of Connaught—to the superstitions as to fairies, as to evil days and charms—to the extortions, cursing, and excommunications of the priests—to the pilgrimages and heathen rites encouraged and indulged—to the holy well near Tralee, where the sick and sinful expect cure and pardon ; the sacred rock at Declan, through which 1,100 persons pass, with rent apparel and wounded limbs, in one day ; to the ascent, 2,000 feet above the level of the sea, on bare hands and knees, and occasionally with the loss of life, to the summit of St. Patrick's mount—and to scenes and circumstances that produced, through the assembly, shuddering and dismay. He then produced some printed copies of an ill-spelt amulet against ague and fever, for which the priests charged two or three tenpennies, and on whose virtues the Irish highlanders placed implicit faith ; and inquired whether Ireland did not need some instruction, some moral reformation, some spiritual liberty, some instant help? (Much applause.)

The Earl of Roden, read a series of resolutions passed by nearly 300 Roman Catholic teachers, members and scholars belonging to the Irish Society, in which they expressed a desire on the part of themselves and their fellow-men, to read the Scripture in the vulgar tongue ; and added their firm conviction that the generality of the Irish ardently desired instruction. From these resolutions, the noble lord said, it seemed apparent that there was an anxiety and determination on the part of the people to read the Scriptures ; they only wanted funds to effect their objects, which he did not doubt would soon be supplied to them. He also read a letter or supplication from the Roman Catholics of Kerry to the titular bishop, in which they strongly pointed out the great importance of reading the Scriptures, and expressed an ardent desire that their children might enjoy the benefit which others possessed, in bringing them acquainted with the truths of salvation.

Rev. Mr. Carlisle of Newry said, the people of Ireland had begun to examine for themselves ; a spirit of enquiry and energy had been excited in the Irish mind, which would be found irresistible in its effects. As soon might a man attempt to overthrow an avalanche with a straw as to say to that mind, "Thus far shalt thou go and no farther." The people were now determined to hear the Gospel, and he knew a minister who had been obliged to request his own people to stay at home, even on the Sabbath, to make room for the crowds of Catholics who pressed to hear the word of God. In other cases, the buildings were found too small to contain the hearers, and they were obliged to worship the Almighty in open fields, under the broad canopy of heaven.—The places of worship were frequently so thronged, that crowds might be seen standing under the windows. He would venture to state, that there had been at least THREE THOUSAND converts from popery to Protestantism in Ireland, during the past year.

Lord Farnham said, The breaking out of the spirit of conversion, now so prevalent,—he who had more experience than most others, knew to be genuine. In some few instances the convert might have relapsed, but the vast majority had firmly adhered to the religion they had embraced. (Applause.) In three parishes in his immediate neighbourhood, on one Sabbath last Easter, no less than 130 converts sat down to the Lord's Supper. (Hear, hear.) He had himself closely watched their conduct, and the conduct of their families, and he could bear witness to the exemplary order and decorum with which they were conducted. He could vouch for two or three individual instances which had come within his own knowledge. One of the first instances was, a small farmer, a tenant of his, whose son was sent to the school established in that parish, and who was accustomed to read the Scriptures to his parents in the evenings. This got to the priest's ears, who immediately forbade both the reading of the Bible, and sending the child to school. (Hear, hear.) To the latter the father could not consent ; he said, he was ignorant himself, and he

could not bear to bring up his child in ignorance too. Shortly after this he fell ill, and the priest was sent for; but he refused to come unless the conditions he had formerly imposed were acceded to. This the poor man, though then supposed to be on the brink of eternity, absolutely refused. He however, recovered, and the conduct of the priest made so deep an impression on his mind, that he determined to hear the Protestant clergyman, and he soon after read his recantation. This so much offended his wife, that she used every sort of stratagem to bring him back to popery; but all was unsuccessful, and the poor man testified so much patience under his persecution, that it had such an effect upon his wife, that she too went to church, and she too recanted the errors of popery; and from his (Lord Farnham's) own knowledge, he could safely assert, that, since the conversion, a more pious and exemplary family did not exist. (Loud applause.) He could multiply these instances, but would content himself with relating one more. A young female went into service in a Protestant family, where she heard the Scriptures read daily. She was soon convinced of the errors of popery, and gave in her recantation. Her relations were so overpowered, that they forced her to leave her situation, and when they got her home, they used every means, both of persuasion and threats, to induce her to return to Catholicism, but all in vain. At length they actually forced her to go Mass, and pulling her down upon her knees, the priest read something over her, which she supposed was the confession of her error, and her return to the Holy Catholic church! This happened on one of the festivals on Candle-mas-day. The priest then took about an inch of candle off the altar, told her to sew it up in some of her garments, and she would from its influence be able to resist all the temptations of heretics. (Laughter.) The poor girl shortly made her escape, and travelled twenty miles in order to claim his (Lord Farnham's) protection. He procured her a situation in one of his tenant's parishes and her moral character and general conduct had, ever since been most exemplary. (Applause.) What he had mentioned might be sufficient to prove that the conversions were voluntary and unbought. It had been stated in the newspapers, as well as in other public channels, that these conversions were the effect of bribery and secular emolument. This, however, he most positively denied. Out of seven or eight hundred who had read their recantations in the county of Cavan, where he resided, in no single instance was any secular advantage promised or expected; and out of that number, he spoke advisedly, not thirty, had relapsed to the Catholic faith. (Applause.)

The Hon. and Rev. Baptist Noel said, The number of converts that had lately been made, warranted him in saying that the cause was gaining ground. (Hear, hear.) But it was said by some, that that number was but trivial. That was an old calumny, and a most unjust one; for, he would ask any right minded man, whether the conversion was trivial, when they heard of 170 being converted in one parish? of 700 having come over to the Protestant faith at Cavan, and of which number only 30 had relapsed? If more than 70 at Ballinaslow was a trivial number? if 2,000 public recantations in the course of one month was a trivial number. (Loud cheers.) Those numbers might perhaps make the enemy tremble at the approaching storm. Those numbers might perhaps call out the adverse legion,—but trivial no man could conscientiously call them! (Applause.) If it was the call of the Most High for them to go forward, they need only arm themselves with the spirit of going forward, and they would surely succeed. (Hear, hear.) Then they would not see only 347 masters casting off their bonds; nor 12 from the county of Tipperary: nor 30 from the county of Kerry; then they would not only hear that affecting document of the parents for the education of their children, but they would see Protestantism spreading itself far and wide throughout the whole of the country, no longer confined to the county of Limerick alone, but the whole of Ireland partaking in its blessings.

List of Donations made to the Missionary Fund of the Associate Synod, from Mercersburgh and M'Connelsburgh, per Rev. T. Beveridge.

A. B. Rankin, (Greencastle,)	\$2 00
James M'Culloch, do	1 00
Samuel Johnston,	1 50
Thomas Johnston,	3 00
James C. Rankin,	50
Thomas Patterson,	75
Wm. Patterson, Jr.	60
Wm. Patterson,	1 50
John Forsythe,	50
John Rankin,	1 25
Francis Kendall,	50
John Sloan, (additional subscription,)	50
James H. Johnston,	1 00
	— \$14 60

CEYLON.

At Jaffna, 18,600 tracts have been printed, which have been given away at large heathen festivals. The Rev. B. Clough, missionary at Columbo, writes that the committee there had agreed upon printing three tracts which had been translated into Shingalese ; viz. the "Parables of our Lord," the "Advantages of Drunkenness," and the "Pilgrim's Progress." With respect to the tract on drunkenness, he says, "The sentiments of this little tract so astonished them, that in a few days an edition of 3,000 was distributed, and we have printed another edition of 3,000 copies. A native head man, of respectable station, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the tract, and came to the person who gave it to him, and with a strange mixture of astonishment, gratitude and sorrow, fell on his knees before him, and cried out, "O, Sir, I never can sufficiently thank you for giving me that little book. It has made me feel so much, that I am resolved, that as long as I live, I will drink nothing stronger than water." The effect of the Pilgrim's Progress in one case was equally striking. "The pundit who sat with me," says Mr. C. "a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian from the city, amused him vastly. When he found that Christian got into the Slough of Despond, he really began to feel great sympathy for him ; but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me "Sir what man can he saved ?" I replied, "Let us go on a little further ;" and when he read that Christian got into the wicket gate and to the cross, the poor pundit was so transported with delight, that he laughed, he clapped his hands, and actually shouted and danced for joy : crying out incessantly," Delightful, O Delightful."

JUGGERNAUT.

The general baptist missionaries have received from the society 24 reams of paper, to enable them to print and circulate tracts in the native languages, among the pilgrims visiting Juggernaut. It appears that the glory of the idol is celebrated through the whole of the Hindoo population. Myriads annually resort to its famous temple at Pooree. Its suttees entitle it to the name of "The Valley of the Son of Hinnom ;" and the numerous skeletons and skulls whitening its vicinity to that of Golgotha. In this district vast numbers of tracts and scriptures are distributed, and the impression made upon the public mind by the gospel, show that the leaven works, and will work.

JEWISH SYNAGOGUE.

A new Synagogue in New-York was dedicated a few days since. The building is 50 feet wide and 60 long. The pulpit or reading desk is in the centre, facing to the east. The ark for the reception of the law is circular with a dome, and in front of it hangs a curtain of blue satin. At the dedica-

tion, the pentateuch enveloped in satin, to which silver bells were attached, was carried around the synagogue several times, under a canopy of crimson velvet. A priest lit the wick of a lamp, which is to burn perpetually, before the ark.—What Paul said of the Jews 1800 years ago, is applicable to those of the present day : “Even unto this day, when Moses is read, the veil is upon their hearts.”

Hamp Gaz.

A liberal offer in the West.—Several gentlemen of Rochester, in this state, have offered 1000 dollars each to aid the American Bible Society in publishing and circulating the scriptures in the Spanish language in South America, on condition that 100 similar subscriptions can be obtained in the United States in the years 1827, and '28. Two or three others at the west, on hearing of this proposition, it is said, have offered the same; and we doubt not that the whole number may be obtained in less than six months. There is something animating and elevating in designs of this sort.

[*Albany Christian Register.*]

View of Public Affairs.

EUROPE.

The intelligence from Europe during the last month announces no changes or events of much importance, except some unfavourable accounts from Greece. London dates to the 11th of June, and Paris dates to the 15th of that month, are the latest we have seen.

BRITAIN.—The English papers represent the crops throughout the kingdom as abundant; and that the good effects of the revival of trade are becoming increasingly manifest. The new ministry appear to be firmly established, and have to contend with only a very feeble opposition. Parliament was to be prorogued on the 22d of June. The corn-bill is said to be withdrawn, in consequence of the opposition given to it in the House of Lords.

FRANCE.—The revenue of France is represented as abundant and constantly increasing. A formal treaty of commerce now exists with the Mexican States. A rupture is threatened with the Dey of Algiers, and a formidable naval force is rapidly fitting out at Toulon—destination, however, not known, and conjectures various.

SPAIN.—Constitutional bands appear with increasing audacity in various parts of Spain; and the government is utterly at a loss to raise money for any public purpose. Dissatisfaction seems to increase throughout the kingdom.

PORTUGAL.—A misunderstanding, threatening disastrous consequences, was said to exist between the British minister, Sir W. A'Court, and General Clinton, the commander of the British troops. But the truth of this report is positively denied by the London Courier of the 11th of June.

RUSSIA.—Is said to be prosecuting the war with Persia, and with decisive success.

TURKEY.—The Sultan obstinately refuses to listen to the propositions of the Russian, French, British and Austrian courts, for an accommodation with the Greeks; and continues with great vigour to increase his naval force and augment his armies.

GREECE.—In our last number we intimated our fears for the safety of the Acropolis of Athens, and those fears are now increased; although the fortress held out as late as the 16th of May, and had absolutely refused to capitulate, on a favourable, but probably deceitful offer, made them by the Turkish commander. The amount of the last accounts by the way of France and the Mediterranean is—that the first attack of the Greeks on the 6th of May,

against the camp of the Turks promised the most happy result, but during the action a Turkish reinforcement of 8000 men arrived, and the Greeks were defeated with great loss—not less than 2500 men—some accounts make the number greater. Lord Cochrane escaped with difficulty by swimming to one of his vessels, and General Church, in rallying the Greeks, narrowly escaped capture. These accounts are questioned in the British papers, but we have strong fears that they are in substance true.

ASIA.

The latest accounts from India, which are of the date of the 10th of March last, represent the most profound tranquillity as prevailing throughout that extensive country.—But we perceive no account of missionary operations there; these are not regarded as important by worldly men, when they do not come in contact with political, military, and commercial concerns. The Governor General had recently made a splendid and triumphal tour throughout the upper provinces of British India. The prominent topic, however, is the new settlement of Amherst Town, at the mouth of the river Martaban, in the recently conquered provinces of Burmah. The commerce of this place is already considerable, and threatens to rival, and ultimately to annihilate the trade of Rangoon. It is our hope and expectation, that Amherst will furnish a missionary station for Burmah, infinitely more favourable than any that could be found before the late war. Steam-boats are coming into great use, throughout the whole of British India.

The island of Java is still in danger of being entirely lost to the Dutch, from the hostility of the native population. Reinforcements of European troops had arrived, but no decisive action had taken place. The value of real estate in Batavia had fallen greatly.

AFRICA.

Within the last month we have observed nothing interesting to chronicle, in relation to continental Africa.—But the island of Madagascar, on its south-eastern coast, as large as Britain and Ireland taken together, is, in our estimation, in a very interesting state. Schools for the instruction of its barbarous inhabitants, patronized by the monarch Radama, are extending rapidly, under the direction and instruction of Christian missionaries; and there is a hopeful prospect, that ere long, the gospel, in its purity, will be preached to the degraded and idolatrous population of this extended island.

AMERICA.

BRAZIL AND BUENOS AYRES.—The war between these two states still continues; but the month past has furnished us with no news of importance. We should suppose that the emperor Don Pedro has trouble enough on his hands already, without provoking hostilities from the United States, which it would seem he is bent on doing, by the ill treatment of our merchants and seamen.

COLOMBIA.—This extended republic is still in a very unsettled and critical state. We have seen a proclamation of Bolivar, issued at Caraccas, July 4th, 1827, on his departure for the capital. He protests against being considered as influenced by ambitious views, or as coveting the Presidency of Colombia. He concludes thus—“*Inhabitants of Caraccas!* Born a citizen of Caraccas, my highest ambition will be to preserve that precious title: a private life among you will be my delight, my glory, and the revenge which I expect to take of my enemies.” We still hope he is honest; but it is manifest that he has many, and bitter, and powerful enemies. A little time must decide his character; but we fear that more than a little will be necessary to quiet the agitations of his country.

MEXICO.—Much uneasiness prevails throughout the states which form the Mexican union. Measures are adopted in most of the states, to disarm and disfranchise the old Spaniards. The friar Arenas has at length been executed for high treason—He made no disclosures. The unsettled condition of the

South American governments renders it uncertain when, or whether ever, the Congress of *Tacubaya* will assemble. Our representative and fellow citizen, John Sergeant, Esq. has returned to his family in health and safety. We have seen no public statement of the intelligence he may be expected to communicate.

GUATEMALA.—On the 27th April, the President of the Central Republic was with his army at *Nejapa*, a village distant four leagues from the city of St. Salvador. The authorities of that city had opened a negotiation with him, which was not concluded at the date of the last advices. It was deemed likely to succeed, upon the basis that there should be a new Congress and a Senate to adjust all differences, and re-establish or new model the constitution. The army of the President was composed of about three thousand men, well disciplined and equipped.

UNITED STATES.—The inhabitants of no other country on earth have so much reason as those of our own to be contented with their lot, and to be thankful for it to the God of providence. We remark with regret and shame, the criminations and recriminations, with which the parties opposed to each other, relative to the choice of our next President, are filling the public papers—they appear to regard neither their own character, nor that of their country. Let us be permitted earnestly to exhort the friends and professors of religion, to shun all these acrimonious altercations—inconsistent alike with the character and duties of good citizens and good Christians.

[*Christian Advocate.*

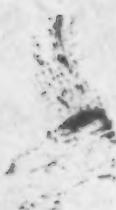
THE PIRATES.

The trial of the three Spaniards, who committed the horrible piracy and murder on board the brig *Crawford* in June last, took place at Richmond last week, Chief Justice Marshall presiding. Able Counsel was assigned them by the Court, but so irresistible was the evidence of their guilt, there were no grounds even for the shadow of a defence, and none was attempted. They were tried separately, on an indictment for piracy only, and verdicts of guilty almost immediately rendered by the juries. The particulars of the massacre, as related by the mate and French passenger, and heretofore published, were confirmed on the trial, and the History of the Buccaneers, it is said, can hardly exhibit any thing more horrible in respect to the deliberate malignity of the plan, and the fell barbarity of its execution. The names of the prisoners are Pepe, otherwise Jose Hilario Oasaris—Couro, otherwise Joseph Mirando, and Felix, otherwise Felix Barbeito. Felix and Couro seemed affected by their sentence, but Pepe was unmoved. Felix and Pepe tendered the Court, previous to their sentence, two papers declaring their innocence, and requesting delay, that they might procure evidence of their characters from Havanna. The Judge replied, that it was his duty to execute the laws, and they did not permit him to comply with their request—that it was happy for them if their consciences were as much at peace as they professed, but he recommended them to think of the awful situation in which they were placed. Facilities would be granted them for communicating with their friends, and also with the ministers of their own religion (the Catholic.)

Charleston Observer.

Singular circumstance.—The London Star mentions that when the Kent Indiaman was on fire in the bay of Biscay, colonel Macgregor, of the 81st regiment, hastily wrote a memorandum of the circumstance, and threw it overboard in a well corked bottle, (previously to the fortunate rescue by the Cambria brig,) addressed to his father in Scotland. The officer now belongs to the 93d regiment, stationed, at Barbadoes, and, while on a visit to the sea side of that Island in October last, the identical bottle, with the paper in it, was washed ashore there, having, in nineteen months, crossed the Atlantic in a S. W. direction.





NOTICE.

☞ We have commenced our 4th volume, but we are constrained to say, with no very flattering prospects. In several places the number of our subscribers has decreased from various causes: and their loss is not yet made up by others. Unless, therefore, some considerable addition to our present number be soon made, we shall be under the necessity of closing our labours, in this field, with the present volume.

We shall continue for the present, to publish about 100 copies more than we have subscribers, in the hope that they will be called for. Our decision respecting a continuance of the work will depend entirely upon the patronage we receive for the current volume. The question, therefore, is fairly submitted to the members of the Associate Church generally, whether or not they will sustain a work, and the only one in the country, devoted to their interests?

There is a considerable sum standing out for the 3d, and even the 2d volume, the receipt of which would be very acceptable at the present time.